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A statistical account of Assam
Sir William Wilson Hunter

F SCHOOLS.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		EXPENDITURE.					
							Government.		Other Sources.		Total.	
	1871-72	1872-73	1871-72	1872-73	1871-72	1872-73	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.
							£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Highe Gove	1	1	68	57	60	61	281 12 0	222 18 0	148 12 2	143 10 11	430 4 2	366 17 11
Middl Aide	14	3	545	161	322	144	273 12 0	133 16 0	401 18 1	208 1 0	675 10 1	341 17 0
Aide		10		307		316		147 12 0		168 6 6		315 18 6
otal, ...	14	13	545	468	322	460	273 12 0	281 8 0	401 18 1	376 7 6	675 10 1	657 15 6
Prima Aide —Boys (under Sir G.	...	63	...	1321	...	1232	...	44 2 9	...	23 8 6	...	67 11 3
Aide —Girls (under Sir G.	...	2	...	21	...	24	...	8 0 10	...	...	...	8 0 10
Páth	12	...	214	...	...	...	122 8 0	...	95 16 0	...	218 4 0	...
otal, ...	12	65	214	1342	...	1256	122 8 0	52 3 7	95 16 0	23 8 6	218 4 0	75 12 1
Abol	...	2	...	...	...	...	...	...	...	...	...	...
Guru	...	1	...	15	...	12	...	24 18 9	...	...	...	24 18 9
Aide	1	...	25	...	...	...	...	...	...	...	...	...
Aide	2	...	28	...	22	...	14 8 0	...	4 16 8	...	19 4 8	...
otal, ...	3	3	53	15	22	12	14 8 0	24 18 9	4 16 8	...	19 4 8	24 18 9
Aided Schools, .	30	82	880	1882	404	1789	692 0 0	581 8 4	651 2 11	543 15 11	1343 2 11	1125 4 3
Unaid Mide	1	5	40	167	40	158	...	...	133 9 7	218 0 0	133 9 7	218 0 0
Fathsálá, ...	...	1	...	19	...	16	...	...	...	4 0 0	...	4 0 0
Tols, ...	...	2	...	30	...	30	...	...	...	60 0 0	...	60 0 0
Night School, ...	...	1	...	17	...	20	...	...	...	2 6 0	...	2 6 0
Girls' School, ...	...	1	...	22	...	19	...	...	...	10 0 0	...	10 0 0
Total Unaided Schools, . . .	...	10	...	255	...	243	...	...	...	294 6 0	...	294 6 0
GRAND TOTAL, . . .	31	92	920	2137	444	2032	692 0 0	581 8 4	784 12 6	838 1 11	1476 12 6	1419 10 3

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George Laurence Gomme, F.S.A.

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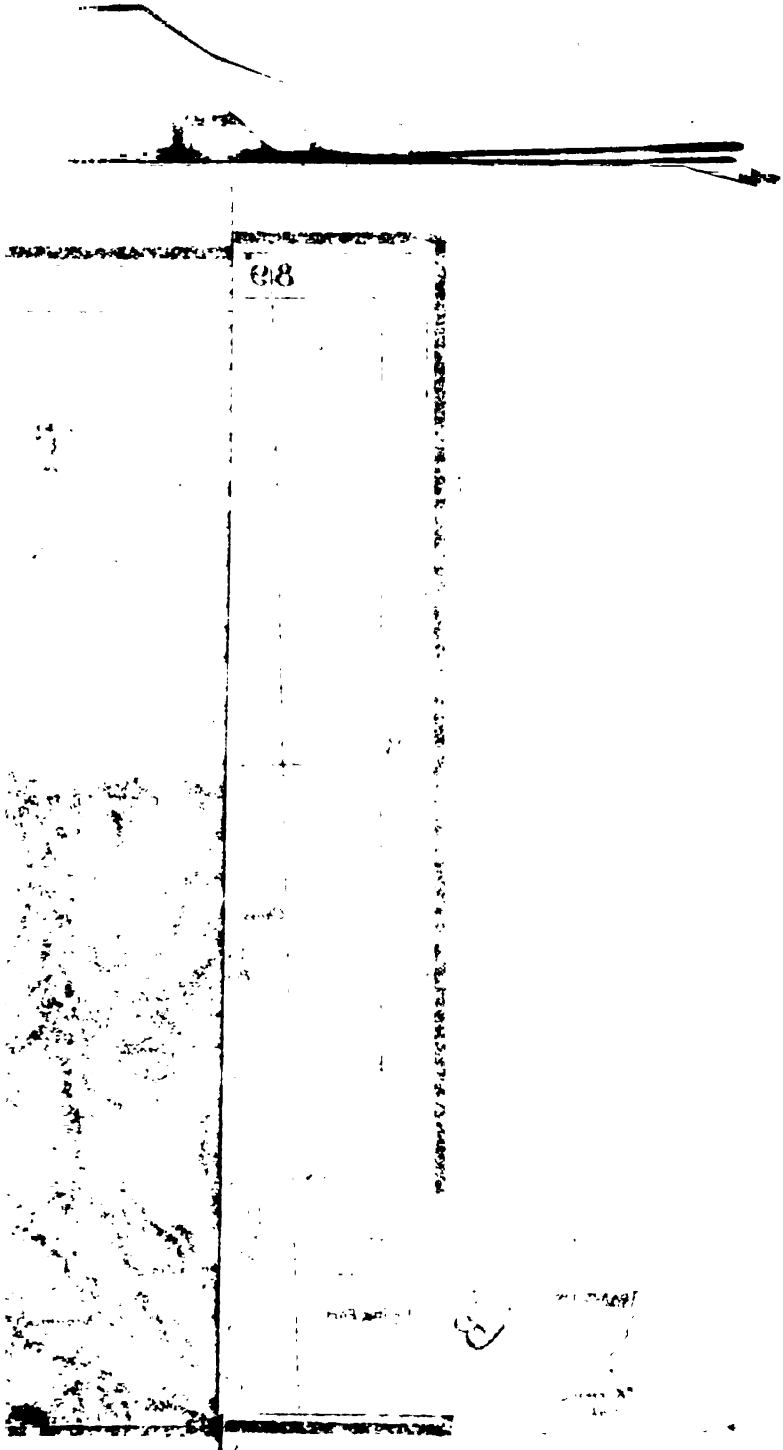

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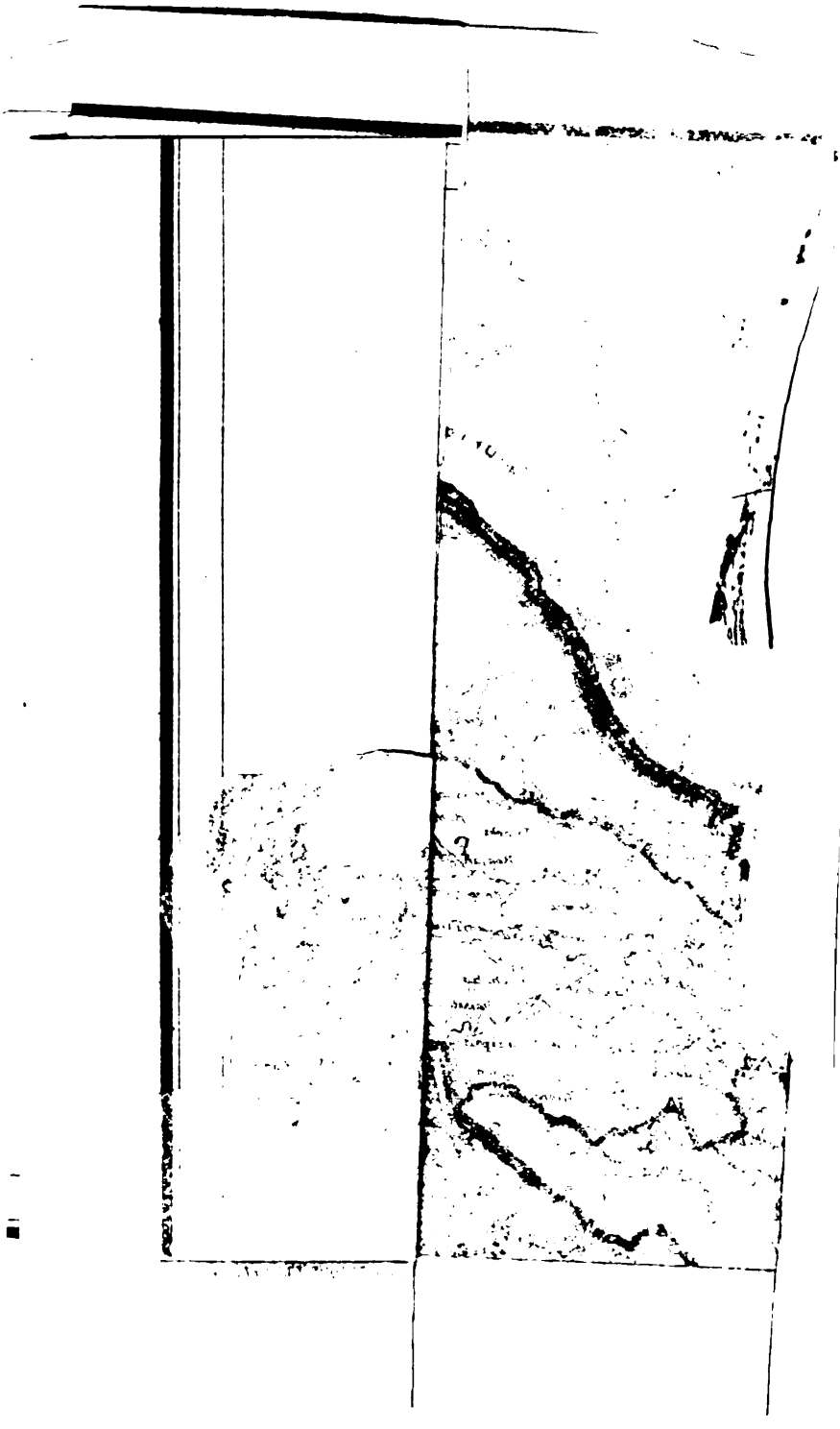

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A Statistical Account of Assam.

By W. W. HUNTER, B.A., LL.D., C.I.E.,

DIRECTOR-GENERAL OF STATISTICS TO THE GOVERNMENT OF INDIA;

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VOLUME II.

DISTRICTS OF GOALPARA (INCLUDING THE EASTERN DWARS), THE GARO HILLS, THE NAGA HILLS, THE KHASI AND JAINTIA HILLS, SYLHET, AND CACHAR.

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ERRATA.

p. 161, line 4, *for* 'Maniker,' *read* 'Manika.'
p. 428, line 39, *for* 'southern,' *read* 'northern.'
p. 434, line 7, *dele* 'which has been already alluded to.'

I shall be grateful for any corrections or suggestions which occur to the reader. They may be addressed to me at the India Office, Westminster.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF GOALPARA

(INCLUDING THE EASTERN DWARS).

GOALPARA is the most westerly District of the Chief-Commissionership of Assam, occupying the entrance to the Assam Valley. It lies along both banks of the Brahmaputra river, extending from 25° to 27° north latitude, and from 90° to 91° east longitude. It contains an area, including the Eastern Dwárs, which were annexed to the District in 1866, of 4433 square miles, and a population of 444,761 souls. The Civil Station, which is also the chief town of the District, is Goálpárá, situated on the left or south bank of the Brahmaputra river, in 26° 10′ 25″ north latitude, and 90° 40′ 50″ east longitude.

BOUNDARIES.—The District of Goálpárá is bounded on the north by the Bhután Hills; on the east by the rivers Manás and Singrá, which separate it from the District of Kámrúp, and by the Gáro Hills; on the south by the Gáro Hills; and on the west by the Sankos river, which separates it from the Bengal District of Jalpáiguri, by the Tributary State of Kuch Behar, and the Bengal District of Rangpur. A revenue survey of Goálpárá Proper was carried out between the years 1849 and 1854; and of the Eastern Dwárs, which had then been recently annexed to the District from Bhután, in 1868 and 1869. A second revenue survey of the permanently settled portion of the District was effected in 1874 and 1875. The maps of this survey have not yet been issued, but are under preparation.

JURISDICTION.—The District has undergone many conflicting

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changes in its jurisdiction. It originally formed a portion of Rangpur, and was not erected into a separate District until 1822, at which time it comprised the police circles (*thánás*) of Goálpárá, Dhubrí, and Karáibárí. It was found necessary to exempt the Gáro mountaineers, and other rude tribes on the north-eastern frontier of Rangpur, from the operation of the existing Regulations, and to establish a special system of government for the country occupied by them or bordering on their possessions. This was done with a view to civilise the backward races, to check the disturbances which occurred among them, and to prevent encroachments on the part of the neighbouring landholders. The Governor-General of India in Council accordingly passed Regulation x. of 1822, by which Goálpárá, as comprised in the three police circles above mentioned, was formed into a separate District, a Commissioner being appointed for the administration of justice in all matters. The office of Deputy-Commissioner, or as he was then styled, Principal Assistant-Commissioner, was first established in February 1825. After the conquest of Assam by the British Government, the administration of Goálpárá was placed in the hands of the Commissioner and the Judicial Commissioner of Assam. Civil and criminal justice was administered according to the rules laid down in the Assam Code; while in revenue matters the general Regulations were followed, Goálpárá lying within that portion of Bengal which is included in the Permanent Settlement. The Assam Code was virtually repealed by the passing of the Civil and Criminal Procedure Codes, and since then justice has been administered in accordance with these Codes. By the provisions of a Government notification, dated 3d December 1866, Goálpárá was separated from the Province of Assam, and placed under the Commissioner of the Kuch Behar Division in all matters. The Eastern Dwárs, forming portion of the tract of country annexed from Bhután at the close of the war of 1864, were at the same time incorporated with Goálpárá. This arrangement, however, was not found convenient; and by another notification, dated 10th August 1868, the civil and criminal jurisdiction was transferred back again to the Judicial Commissioner of Assam. In February 1874, a fresh change took place, the District being incorporated with the newly formed Chief-Commissionership of Assam, and it now forms an integral part of that Province. There is no difference between the Magisterial and Revenue Jurisdictions. The Deputy-Commissioner

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exercises the powers of both a Magistrate and a Collector. In civil matters he also possesses the powers of a Subordinate Judge; while the Judicial Commissioner of Assam exercises those of a Civil and Sessions Judge.

GENERAL ASPECT AND SUPERFICIAL CONFIGURATION OF THE DISTRICT.—Goálpárá District is intersected by the Brahmaputra river throughout its entire length; it extends along the right or north bank of that river for a distance of fifty-six miles, and along the left or south bank for a hundred and twenty miles. In shape, the District may be described as a square, sixty-four miles along each of its sides, with a strip forty miles in length by eight in breadth appended to its south-west corner. The Eastern Dwárs of Bhután, containing an area of about 1568 square miles, which were annexed to British India in 1864 at the conclusion of the Bhután war, were by Government notification, dated 3d December 1866, attached to Goálpárá. In the Eastern Dwárs, and in the tract which adjoins the semi-independent State of Kuch Behar and the District of Rangpur, the country is perfectly flat; but in the remaining parts, on both sides of the Brahmaputra, it is hilly, the scenery in many places being very picturesque. The semi-tropical vegetation in the foreground, with the forest-clad hills in the centre, and the snow-capped range of the Himálayas in the distance, combine to form a landscape of extreme beauty. In coming up the river, the traveller gradually loses sight of the plains of Lower Bengal on reaching Goálpárá District. He here enters a valley, walled in by the Bhután range on the north, and the Gáro Hills on the south, which forms the entrance to the great basin of Assam. The formation of the hills and the higher ground consists of red ochreous earth and large blocks of granite, intermixed with sandstone. The latter is subject to disintegration from exposure to the atmosphere. In the plains the soil is composed either of tenacious clay, or of clay more or less mixed with sand. Along the great river there are large tracts of alluvial formation. Earthquakes are common in Goálpárá, and at times very severe.

HILLS AND ELEVATED TRACTS.—No mountains of any importance exist in the District; but a few ranges of hills run irregularly along both banks of the Brahmaputra, and divide the country into several drainage sections. Some of these ranges meet the river on either side, the mighty stream flowing through the gorges thus formed, and gradually expanding as it pursues its course. Besides these, there

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are groups of hills or elevated tracts, principally in Golá Alamganj, Parbatjoár, and Karáibárí *parganás*, covered with extensive *sál* forests. Here and there, isolated knolls and eminences are also to be met with. The ranges of hills generally form long ridges, with conical summits, rocky, and covered either with dense scrub-jungle or heavy forest. Their sides are too steep for wheeled carriages, but can be ascended by men or by beasts of burden. The principal peaks are the following:—Bhairáb churá, the highest in the District, about 1600 feet; Jángrá-jánsá, Hulu-kándá, Mechcha Kháoyá, Pánch-ratná, and Ajágar. One of the hills, called Srí-Surjyá pahár, or the Hill of the Sun, is supposed to have been used by the Hindu astronomers of old as the site of an observatory.

River System. — The rivers in Goálpárá District navigable throughout the year by boats of a hundred *maunds* or four tons burden and upwards, are the following:—(1) The Brahmaputra, which rises beyond the Himálayas, and after intersecting the valley of Assam, passes through Eastern Bengal, where it joins the Ganges; the united stream finally falling into the Bay of Bengal as the Meghná. The Brahmaputra enters Goálpárá District, on the south bank, a few miles below Nagarberá, in Kámrúp District; and on the north bank, at the mouth of the Manás river, opposite the town of Goálpárá. Its course through the District is at first from east to west, but after running about sixty-five miles it turns to the south-west, and finally to the south, and enters Maimansinh District near the police station of Karáibárí. Its total length throughout the District is about one hundred and twenty miles. (2) The Manás river rises in the Bhután Hills, and enters the District at a place called Bághdwár, in the north of the Eastern Dwárs. It forms the eastern boundary of that part of the District which lies north of the Brahmaputra, separating it from Kámrúp; and after flowing generally a southerly course for about thirty-two miles, and receiving several tributary streams, it empties itself into the Brahmaputra, opposite the town of Goálpárá. A further description of this and the other streams which flow through the Eastern Dwárs, will be found in the separate account of that part of the country given at the end of this Statistical Account (pp. 109, 110). (3) The Gadádhar or Gangádhar river rises in the Bhután Hills, and after passing through a portion of Jalpáigurí District, enters the Eastern Dwárs from the west, and flowing through a portion of Goálpárá Proper, divides into two streams, both of which fall into the Brahma-

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putra. The bifurcation takes place a little below Simlábárí, in Ghurlá *parganá*. The main stream takes a south-westerly course, being known as the Gangádhar, and empties itself into the Brahmaputra at Pakimárí, after running a course of forty miles through the District. The other and smaller branch flows to the south-east, and empties itself into the Brahmaputra at the Subdivisional Station of Dhubrí. This branch, which retains the name of the parent stream, is now nearly dry, being only supported by the water of a small hill stream, the Bámnái. (4) The Sankos, or as it was called in ancient times, the Suvarnakos river, probably from gold dust being washed down by the stream, rises in the Bhután Hills, and after passing through the Eastern Dwárs enters Goálpárá Proper near Kuch Behar, and falls into the Brahmaputra after running a course through the District of thirty-two miles. In the lower part of its course, the channel of this river is scarcely to be distinguished from that of the Gadádhar.

The following minor rivers are navigable by boats of fifty *maunds* or two tons burden, and upwards, during the rainy season:—(1) The Chámpámatí, which takes its rise in the Bhután Hills, and after passing through the centre of the Eastern Dwárs and Goálpárá, falls into the Brahmaputra below Bilásupárá. (2) The Káládarní rises in the Gáro Hills, and falls into the Brahmaputra in the east of the District. (3) The Jingirám also rises in the Gáro Hills, and empties itself into the Brahmaputra. (4) The Dudhnái rises in the Gáro Hills, and falls into the Brahmaputra a few miles above the town of Goálpárá; length in the District, about eighteen miles. (5) The Krishnái also rises in the Gáro Hills, and empties itself into the Brahmaputra on its south bank near Goálpárá; length in the District, twenty-two miles. (6) The Haripání or Háthbátiá river rises in the Sálmárá range of hills, and after passing through a portion of Khuntághát *parganá*, falls into the Brahmaputra on its north bank opposite Goálpárá. (7) The Jinárí rises in the Gáro Hills, and falls into the Brahmaputra on its south bank a few miles above Goálpárá. (8) The Tipkái rises in the Bhután Hills, and falls into the Brahmaputra after running a course through the District of about twenty-five miles. (9) The Bámnái river also rises in the Bhután Hills, and falls into the Gadádhar near its point of bifurcation. These smaller streams are all fordable during the dry season, with the exception of the two first named.

Although the Brahmaputra does not appear to have permanently

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changed its course of late years, yet from the numerous alluvial accretions, sandbanks, and islands situated in its channel, there is no doubt that great changes must have taken place. There are places on the banks of the river, as well as at some distance from it, from the appearance of which it is evident that in days gone by the river ran in different channels from the present. The banks of the rivers are, generally speaking, alternately abrupt and sloping; the beds are sandy. They are not affected by the tide, nor have they any bore.

LAKES, MARSHES, ETC.—The most important lake or *bil* in the District is the Támrángá *bil* in Khuntághát *parganá;* it is of considerable depth, and covers an area of about seven square miles. The Upad lake is next in importance; it is situated in Hábrághát *parganá*, and covers an area of about twelve square miles. The only other inland sheet of water of any size is the Sáras *bil* in Parbatjoár *parganá*, with an estimated area of six square miles. The remaining smaller marshes, with their estimated area, are as follow:—Jálígaur, area two square miles; Kumriá, one mile; Bakdul, one mile; Digaldubí, three-quarters of a mile; Kishiá, one and a quarter miles; Padmapárá, three-quarters of a mile; Kadamtalá, one mile; Hasilá, one mile. The last-named swamp or marsh is situated within a mile of the town of Goálpárá, which it frequently inundates to a considerable extent in the height of the rains. The average annual loss of life in the District from drowning is returned at about ninety-six deaths; this, however, only represents the number of cases reported to the police, and the actual loss of life from this cause is probably much greater.

USES TO WHICH THE WATER IS PUT.—The river Brahmaputra forms the great natural highway between Bengal and Assam. On an average, four steamers run from Calcutta to Assam every month, laden with goods of every description. A very considerable traffic, both in goods and passengers, is also carried on by means of country boats upon the Brahmaputra and other large rivers. With the exception of Goálpárá itself, there are no river-side towns in the District which contain a large community living by river traffic. None of the rivers or streams are anywhere applied as a motive power for turning mills or machinery, nor do any of them possess any descents or rapids which would render it likely that they could be so utilised by the construction of dams or weirs. The water of the rivers is not generally used for purposes of irrigation; but the

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Mechs and other wild, half-civilised tribes who inhabit the borders of the hill country, now and then dam up the small hill streams for this purpose, and carry the water to their fields by means of small artificial channels. There are no fishing towns, properly so called, in Goálpárá District, although there are many very valuable fisheries, the proprietary right of which belongs to Government, and which are annually farmed out to the highest bidders. A considerable proportion of the inhabitants gain a subsistence by fishing; and the produce of the fisheries, besides furnishing the necessities of the District, also supplies the Gáros and Bhutiás with dried fish. On every market day in the little villages on the Gáro Hills frontier, a large quantity of dried fish is either sold for cash or bartered for cotton, cloth, and other commodities.

MARSH CULTIVATION.—No rivers or marshes have anywhere been embanked with a view to the extension of cultivation, etc., nor have they been utilised as reed or cane producing grounds. It is most probable, however, that they are capable of being so utilised, as reeds and canes grow spontaneously. Besides the inhabitants of Goálpárá, large numbers of people regularly come up from the neighbouring Districts of Rangpur and Maimansinh to gather the canes and reeds which grow abundantly on the sandbanks, river-sides, and in the numerous marshes and swamps of the District. Long-stemmed rice is extensively cultivated in Goálpárá, chiefly of the following kinds:—*Lewá-báo*, which grows in from eighteen to twenty-one feet of water, the growth of the stem keeping pace with the rise of the floods; any very sudden inundation or rise of water, however, would overtop the plant and destroy it; *jál-báo* is cultivated in from fifteen to eighteen feet of water; *san-matí*, in from twelve to fourteen feet; *mera-báo*, in from nine to ten and a half feet; and *kekoyá-báo*, in from three to four and a half feet. Many of the marshes, as well as lands which are subjected to regular inundations, are cultivated with this variety of rice. No increase in the length of stem has been effected, so that it can be cultivated in a greater depth of water than formerly. The fact that a very considerable portion of the District is under water for some months every year, makes the cultivation of this rice a matter of great importance. The country is inundated less by the numerous small hill and other streams, than by the great Brahmaputra river, which annually floods a large tract of land on both sides of its banks. This river in the flood season rises above the level of the mouths of the minor streams, and forces their waters back

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in an opposite direction to that in which they naturally flow, thus causing an inundation of the low-lying tracts. The carrying out of the long contemplated Trunk Road along the south bank of the Brahmaputra, and of a similar work along the northern bank, with strong bridges and aqueducts for the passage of the water, would greatly contribute to relieve the country from the effects of inundations, which at present are often very destructive.

MINERALS; BUILDING STONE, ETC.—No discoveries of coal mines, stone quarries, or minerals, have been made in Goálpárá District. The hills abound with large heavy stones, which, it is believed, might be utilised for building purposes. That this was done by the ancient native kings is evident from the Thákeswarí temple in this District, besides numerous temples in Kámrúp and other parts of Assam, constructed of these stones. No caverns, hot springs, or interesting natural phenomena have yet been discovered in Goálpárá.

FORESTS.—Several large and important forests exist in the Eastern Dwárs, as well as in Goálpárá Proper, which yield good profit; and the *sál* timber trade of the Dwárs, and of Parbatjoár and other *parganás*, has contributed considerably to the wealth and prosperity of the District. An important source of income to the landholders of Parbatjoár, and in a minor degree to several other landlords, is derived from taxes or cesses termed *gor katí* (felling timber) and *thálját* (stacking timber). Their total income under these two headings is estimated at about £3000 per annum. Under recent arrangements, the felling of *sál* timber (Shorea robusta) in the Eastern Dwárs, in Government estates, and in the estate of the minor Rájá of Bijní, which is under the management of the Court of Wards, has been prohibited. Arrangements are now being made in the Department of the Conservator of Forests for the preservation of the *sál* trees in the Eastern Dwárs. Besides *sál*, the forests contain the following useful timber trees:—*Gambhári* (Gmelina arborea), used for boat-building; *pamá* (Cedrela toona), for making canoes and furniture; *chámá*, for boat-building and general purposes; *shilikhá* (Cetrena); *uriám* (Andrachne trifoliata); *jambora kadam* (Nauclea kadamba); *singari* (Castanea); *odál* (Sterculia urens); *gandh sarai* (Camphora glandulifera); *bargáchh* (Ficus elastica); *simul* (Bombax Malabaricum). These, together with innumerable other kinds of trees, bamboos, canes, etc., comprise the heavy forests and jungles of Goálpárá District. Those proprietors

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whose land is situated in Goálpárá Proper do not pay any revenue to Government for their forests, which are included as an integral part of their permanently settled estates.

As regards the Government forests, the following paragraphs are condensed from the Progress Report on Forest Administration in Assam for 1874-75. A general inspection and survey of the forests of this Province, then included within Bengal, was conducted in 1869-70, prior to which year there had been no conservancy or realisation of revenue proper from the Government forests. 'In the valuable *sál* forests of the Eastern Dwárs, in Goálpárá District, the Bengal woodcutters were found exceedingly busy, cutting down whatever they wanted, and a great deal more, as was evident from the number of partly used trees lying on the ground. They only paid Rs. 4. 4. 0 (8s. 6d.) per axe for a year, which was calculated to be at the rate of R. 0. 2. 8 (4d.) per tree, according to the timber-cutters' own statement, that each man brought down fifty logs, and supposing two logs to be cut out of one tree, which is a very high estimate. At this time, logs realised on the Brahmaputra Rs. 10 to Rs. 15 (£1 to £1, 10s. 0d.) per pair. Woodcutters were in no way restricted as to size or quantity, and acted entirely as suited their own interests.' From 1870-71 the early selection and demarcation of the better forests as reserves was ordered to be placed in charge of the Forest Department; while the remainder were to be managed by the Deputy-Commissioners, to each of whom was attached a forest establishment, at a cost for every District of Rs. 72 per month, or £86, 8s. 0d. a year.

The forest area in Goálpárá District is roughly estimated at 430 square miles, being 9 per cent. of the forest area of the entire Province of Assam within revenue limits, and 10 per cent. of the total area of the District. This figure does not include the extensive forest areas, where *júm* cultivation is allowed; nor the grass savannahs covered with trees, which abound in Assam. But the Forest Divisions in Assam do not uniformly correspond with the ordinary executive Districts; and the Goálpárá Division will ultimately include whatever forests may hereafter be set apart in the Gáro Hills. At present it comprises the Government open forest in the Eastern Dwárs, which has an area of 422 square miles. Of this tract about eighty square miles are *sál* forest; the contents of which are estimated at two and a half millions of *sál* trees, with an annual yield, if properly protected, of 25,000 trees. This is the most valuable Govern-

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ment property in the Province, and was declared 'Government open forest' from July 1872, under Act vii. of 1865. But from its accessible position the mature timber has all been worked out, and no large income can be expected for some years to come. Except *sál* (Shorea robusta), *sissu* (Dalbergia sissoo), *khayer* (Acacia catechu), and *chelauní* (Schima vel Gordonia mollis), all other timber is free in an 'open forest.' In the year 1873-74, the expenditure on the Forest Department in the Goálpárá Division was Rs. 937 (£93, 14s. od.); while the income, excluding the receipts of the civil officers, was Rs. 169 (£15, 18s. od.). A proposal is now (1875) under the consideration of the Chief Commissioner, by which the forests in the Bijní, Chirang, Rípu, and Gumá Dwárs shall be declared forest reserves, and thus brought under more stringent rules of conservancy. As regards the Sidlí Dwár, in which the forests are at least equally valuable, it will be necessary to make a preliminary examination and survey. 'The great danger to which the forests in the Eastern Dwárs are exposed, is the spread of *júm* cultivation, which is jealously guarded against as regards areas on which *sál*, *sissu*, *khayer*, and *chelauní* trees are growing. In 1874-75 two cases of forest trespass were tried, in which five persons were concerned, all of whom were convicted.' The present area gazetted as unreserved forest in Bijní Dwár is 12·56 square miles, or 3 per cent. of the total area; in Sidlí Dwár, 74·37 square miles, or 21 per cent. of the total area; in Chirang Dwár, 245·76 square miles, or 50 per cent. of the total area; in Rípu Dwár, 65 square miles, or 27 per cent. of the total area; in Gumá Dwár, 24·65 square miles, or 26 per cent. of the total area; total, 422 square miles, or about 25 per cent. of the aggregate area of the Eastern Dwárs. In addition, there are about eight square miles of unreserved forest in Goálpárá Proper.

Jungle Products; Pasture Lands, etc.—The chief jungle products of the District are beeswax and dyes; but it is supposed that fibres are to be found, and that these will form an article of trade. A considerable number of native medicinal drugs are also found among the wild vegetable products, but it is not known whether there are any that are made use of in the pharmacopœia of Europe. The castes and hill tribes who gain their subsistence by collecting and trading in jungle products and timber are the Mech, Cáchárí, Rábhá, Gáro, Rájbansí, and Hajong. About six hundred boats come up every year from Sirájganj, Dacca, and other places

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in Bengal, for the purpose of purchasing timber. It is estimated that they carry down with them timber to the average value of £20 for each boat. The total value of the timber traffic would thus amount to about £12,000 per annum. Most of the small islands formed by the Brahmaputra, as well as certain other localities in the District, are used as pasture lands for large herds of cattle which are annually brought up from other parts of Bengal. These patches of pasture land are scattered all over the District, and their area has never been ascertained. The landowners levy a tax from the owners of the herds, called *káhácharái*, which is estimated to yield a total sum of about £200 per annum.

FERÆ NATURÆ.—The large sorts of game common in Goálpárá are tigers, leopards, rhinoceros, bears, buffaloes, and deer. Rewards are offered by Government for the destruction of wild animals, the amount so disbursed being equal to an average of £130, 13s. 0d. per annum, for the three years ending in 1870. It was subsequently found necessary to increase the rates of reward offered for the killing of wild animals. The Deputy-Commissioner states, on the authority of the District records, that, about twenty-five years ago, more money was paid in one year for killing wild animals than was realized from the land revenue. The number of deaths from wild beasts and snake bites, during the same three years mentioned above, averaged 116 a year. No rewards have ever been given for snake-killing in Goálpára. The smaller sorts of game consist principally of partridges, pea-fowl, jungle-fowl, floricans, quail, wild duck, etc. Crocodiles abound in the different rivers. There is no regular trade in wild-beast skins, but the skins of tigers which have been killed for the sake of the Government reward are sold for small sums.

POPULATION.—Goálpárá was formerly included within the Bengal District of Rangpur; and as such, came under the Statistical Survey of Dr. Buchanan-Hamilton, in the beginning of the present century. He calculated the area at 2915 square miles (the present area, excluding the Eastern Dwárs, is 2863 square miles), and the inhabitants at 176,000. There can be no doubt that the population must have largely increased since that date. At the time of the Revenue Survey between 1849 and 1854, neither houses nor ploughs were counted, which would enable an approximate calculation of the number of inhabitants to be made. The police records in 1871

[*Sentence continued on page* 29.

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Area, Population, etc. of Goalpara District, 1872.

Subdivision.	Thana.	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages calculated from preceding columns.				
						Persons per Square Mile.	Villages, *Mauzás*, or Townships per Square Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Square Mile.	Persons per House.
Sadr,	Goálpárá,	...	426	16,266	88,739	...	...	208	...	5·5
	Fakírgáon,	...	157	7,070	41,281	...	...	263	...	5·8
	Sálmárá,	...	266	15,385	90,105	...	...	339	...	5·8
	Subdivisional total,	...	849	38,721	220,125	...	...	259	...	5·9
Dhubri,	Dhubrí,	...	138	8,839	70,317	...	...	509	...	8·0
	Agmání,	...	48	7,264	39,151	...	...	816	...	5·4
	Putimárí,	...	61	967	4,806	...	...	79	...	5·0
	Singimárí,	...	159	7,667	54,610	...	...	343	...	7·1
	Karáibárí,	...	75	2,309	18,705	...	...	249	...	8·1
	Subdivisional total,	...	481	27,046	187,589	...	...	390	...	6·9
	Total,	2571	1330	65,767	407,714	159	·52	307	26	6·2
Eastern Dwars,		1862	...	6,888	37,047	20	...	...	4	5·4
	District total,	4433	...	72,655	444,761	100	...	...	16	6·1

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Sentence continued from page 27.]
roughly returned the number of inhabitants at 230,000. In 1870, an enumeration of the inhabitants of the Eastern Dwárs was taken on the occasion of the Settlement; and in February 1872, a general Census of Goálpárá Proper was made. No fresh enumeration of the Eastern Dwárs was attempted at the time of the Census in 1872. The result of these enumerations disclosed a total population in both Goálpárá Proper and the Eastern Dwárs, of 229,374 males, and 215,387 females; total, 444,761 persons, distributed over 4433 square miles, and dwelling in 72,655 houses; average density of the population, 100 per square mile; houses per square mile, 16; persons per house, 6·1. The table on the opposite page briefly exhibits the area, number of houses and population, in each division of the District. The details of the population of the Eastern Dwárs will be given in the separate description of that tract, at the end of this Statistical Account (pp. 115–119).

POPULATION CLASSIFIED ACCORDING TO RELIGION, SEX, AND AGE.—The enumeration of the population of the Eastern Dwárs in 1870 did not classify the population according to religion. The following paragraphs, therefore, showing the numbers of the population belonging to different religions, refer only to the Regulation or permanently-settled portion of Goálpárá District, the Census of which was taken in February 1872. The figures are quoted from the tabular statements in the Bengal Census Report.

The total population of the permanently-settled tract of Goálpárá District consisted in 1872 of 210,134 males, and 197,580 females; total, 407,714. Proportion of males in total population, 51·54 per cent.; average density of the population, 159 per square mile. Classified according to religion and age, the Census gives the following results:—Hindus—under twelve years of age, males 57,394, and females 48,515; total, 105,909: above twelve years of age, males 103,193, and females 102,317; total, 205,510. Total of Hindus of all ages, males 160,587, and females 150,832; grand total of Hindus, 311,419, or 76·4 per cent. of the District population. Proportion of males in total Hindus, 51·6 per cent. Muhammadans—under twelve years of age, males 18,212, and females 14,377; total, 32,589: above twelve years of age, males 28,104, and females 29,223; total, 57,327. Total of all ages, males 46,316, and females 43,600; grand total of Muhammadans, 89,916, or 22·1 per cent. of the popu-

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lation. Proportion of males in total Muhammadans, 51·5 per cent. Christians—under twelve years of age, males 18, and females 12; total, 30: above twelve years of age, males 69, and females 42; total, 111. Total of all ages, males 87, and females 54; grand total of Christians, 141. Proportion of males in total Christians, 61·7 per cent. Other denominations not separately classified, consisting of aboriginal races and tribes—under twelve years of age, males 1068, and females 1011; total, 2079: above twelve years of age, males 2076, and females 2083; total, 4159. Total of all ages, males 3144, and females 3094; grand total of 'others,' 6238 or 1·5 per cent. of the total population. Proportion of males in total 'others,' 50·4 per cent. Population of all religions—under twelve years of age, males 76,692, and females 63,915; total, 140,607: above twelve years of age, males 133,442, and females 133,665; total, 267,107.

The percentage of children not exceeding twelve years of age in the population of different religions, is returned in the Census Report as follows:—Hindus—male children, 18·4, and female children 15·6 per cent.; proportion of children of both sexes, 34·0 per cent. of the total Hindu population. Muhammadans—male children 20·2, and female children 16·0 per cent.; proportion of children of both sexes, 36·2 per cent. of the total Muhammadan population. Christians—male children 12·8, and female children 8·5 per cent.; proportion of children of both sexes, 21·3 per cent. of the total Christian population. Other denominations—male children 17·1, and female children 16·2 per cent.; total proportion of children of both sexes, 33·3 per cent. of the total 'other' population. Population of all denominations—male children 18·8, and female children 15·6 per cent.; proportion of children of both sexes, 34·4 per cent. of the total District population.

INFIRM POPULATION.—The number and proportion of insanes and persons afflicted with certain other infirmities in Goálpárá District, is thus returned in the Census Report:—Insanes—males 112, and females 37; total, 149, or ·0365 per cent. of the total District population. Idiots—males 9, and females 4; total, 13, or ·0032 per cent. of the total population. Deaf and dumb—males 59, and females 37; total, 96, or ·0235 per cent. of the total population. Blind—males 203, and females 114; total, 317, or ·0778 per cent. of the total population. Lepers—males 259, and females 42; total, 301, or ·0738 per cent. of the population. The total number of

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male infirms amounts to 642, or to ·3055 per cent. of the total male population; number of female infirms, 234, or ·1184 per cent. of the total female population. The total number of infirms of both sexes is 876, or ·2148 per cent. of the total District population.

The returns given in the District Census Compilation, showing the occupations of the people, are omitted, as they do not stand the test of statistical criticism.

ETHNICAL DIVISION OF THE PEOPLE.—Goálpárá, as being the frontier District of Assam, and having been often included within the political limits of Bengal, naturally presents mixed ethnological features. Excluding the population of the Eastern Dwárs, the Census of 1872 returns 86,001 Hindus proper, or 21·08 per cent. of the entire population. The Muhammadans of Goalpárá, for the most part of the same ethnical origin, number 89,916, or 22·05 per cent., being more than one-half of the entire Musalmán population in all Assam. The semi-Hinduized aborigines are 132,095 in number, or 32·89 per cent. of the total; and among them the Kochs are especially numerous. The aboriginal tribes number 97,732, or 23·99 per cent., chiefly made up of Rábhás, Mechs, Cácháris, and Gáros. Both the Mechs and the Gáros of Assam appear to be absolutely confined to Goálpárá District; which also contains just one-half of the total Rábhás to be found in the Province.

The following list is taken from the District Census Compilation of Mr. Magrath, C.S. It excludes the population of the Eastern Dwárs, who are estimated to be 37,047 in number; and the classification differs in some minor points from that adopted in the Census Report. Amongst other changes, the total of the Kochs has been considerably reduced by the exclusion of a number of Musalmán Kochs, who had been erroneously included; and the total of the 'unspecified' Muhammadans has been correspondingly augmented. The list of Hindu and semi-Hinduized castes will be reproduced on a subsequent page, but arranged on a different principle, according to the rank which they hold in local estimation:—

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Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.	
Europeans—	
English,	22
Irish,	4
Scotch,	1
Total,	27
American,	4
Total of Non-Asiatics,	31
II.—MIXED RACES.	
Eurasian,	12
III.—ASIATICS.	
A.—Other than Natives of India and British Burmah.	
Bhutiá,	40
Nepálí,	34
Total,	74
B.—Natives of India and British Burmah.	
1. *Aboriginal Tribes.*	
Bhumij,	4
Doaniyá,	22
Gáro,	9,957
Hajong,	3,353
Cáchárí,	22,755
Kanjar,	63
Mech,	29,877
Míkír,	383
Mariá,	15
Nágá,	1
Nát,	34
Pahariyá,	1,144
Rábhá,	30,124
Total,	97,732
2. *Semi-Hinduized Aboriginals.*	
Aham,	112
Bágdí,	6
Bediyá,	431
Bhuiyá,	3
Chámár,	163
Chandál,	6,918

Name of Nationality, Tribe, or Caste.	Number.
2. *Semi-Hinduized Aboriginals—continued.*	
Dom,	1,067
Nadiyál,	3,013
Dosádh,	44
Háří,	118
Káorá,	122
Karangá,	60
Khyen,	776
Koch,	118,091
Mál,	160
Mihtár,	694
Pásí,	6
Shikárí,	311
Total,	132,095
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	2,366
Rájput,	267
Total,	2,633
(ii.) Intermediate Castes.	
Baidyá,	95
Káyasth,	1,438
Total,	1,533
(iii.) Trading Castes.	
Agarwálá,	19
Bais-baniyá,	17
Gandhábaniyá,	285
Jaswar, etc.,	13
Khatri,	119
Márwárí,	155
Oswál,	215
Subarnabaniyá,	325
Total,	1,148
(iv.) Pastoral Castes.	
Goálá,	1,518
(v.) Castes engaged in preparing Cooked Food.	
Halwái,	12
Madak,	134
Madhukuri,	150
Kándu,	91
Total,	387

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Name of Nationality, Tribe, or Caste.	Number.
(vi.) Agricultural Castes.	
Balái,	87
Báruí,	248
Támbulí,	367
Basiyá,	166
Bhatiyá,	45
Bihiyá,	124
Boriá,	61
Das,	410
Halgir,	17
Jaruá,	124
Kaibartta,	908
Kalitá,	11,527
Koerí,	163
Kurmí,	60
Malí, etc.,	381
Shaloi,	842
Total,	15,530
(vii.) Castes engaged chiefly in Personal Service.	
Behárá,	1,282
Dhánuk,	2
Dhobá,	118
Hajjám or Nápit,	1,378
Kahár,	18
Total,	2,798
(viii.) Artisan Castes.	
Kámár (blacksmith),	212
Kánsárí (brazier),	175
Kumbhár (potter),	803
Hirá (potter),	1,259
Láherí (lac-worker),	20
Sonár (goldsmith),	114
Sunrí (distiller),	577
Sutradhár (carpenter),	4,657
Telí (oilman),	834
Total,	8,651
(ix.) Weaver Castes.	
Dhuniyá,	19
Ganesh,	13
Jogí,	6,685
Kapálí,	16
Katuni,	8,226
Tántí,	160
Total,	15,119

Name of Nationality, Tribe, or Caste.	Number.
(x.) Labouring Castes.	
Chunárí,	5
Gharámí,	2,416
Kámkar,	3
Madashi,	6,427
Matiyál,	89
Patiyál,	532
Total,	9,472
(xi.) Castes engaged in selling Fish and Vegetables.	
Mét,	49
(xii.) Boating and Fishing Castes.	
Jaládhar,	2,690
Jaliyá,	19,230
Jhal,	1,111
Keut,	610
Málá,	962
Patni,	50
Total,	24,653
(xiii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Badyakár,	190
Baití,	85
Total,	275
(xiv.) Persons enumerated by Nationality only.	
Hindustání,	11
Sikh,	24
Total,	35
(xv.) Persons of Unknown or Unspecified Castes,	2,200
Grand Total of Hindus,	86,001

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Name of Nationality, Tribe, or Caste.	Number.	Name of Nationality, Tribe, or Caste.	Number.
4. *Persons of Hindu Origin not recognising Caste.*		5. *Muhammadans—continued.*	
Aghorí, ...	4	Shaikh, ...	207
Vaishnav, . . .	1,602	Unspecified, . . .	89,681
Buddhist, . . .	102	Total, .	89,916
Sanyásí, ...	47		
Native Christians, . .	98	Total of Natives of India, . . .	407,597
Total, .	1,853	Total of Asiatics, .	407,671
5. *Muhammadans.*		Grand Total, .	407,714
Pathán, ...	26		
Sayyid, ...	2		

Aboriginal Tribes.—The Gáros inhabit the tract of mountainous country to the south of the District which bears their name, and which was formerly included in Goálpárá. They are an agricultural people and live by tillage. They are subdivided into many petty tribes or clans, each residing in its own village or villages amid the hills; their houses, like most of the hill people, being constructed on raised platforms. Each chief of the numerous petty clans has his vote in the assembled council of the whole tribe, but no one of them is independent of the others. The Gáros are a warlike and muscularly-developed people, but most vindictive in their nature. This passion of revenge is carried to such an extent, that if one man should be by any means killed by another, a vendetta is proclaimed and the relatives of the deceased never rest satisfied until the murderer is killed, or, if this be not possible, some member of his family or a man of the same village. The duty of avenging the death of a Gáro, if unfulfilled in the lifetime of the nearest relative of the deceased, descends from father to son with unmitigated rigour. The Gáros, up till 1872, were divided into two classes, called Maluá and Be-maluá. The former were those who were the subjects of, or had declared allegiance to, the British Government; while the latter were independent. In 1872, however, a series of murderous raids on the inoffensive people of the plains, and the cold-blooded murder of a native attached to a survey party which was mapping out the country, led to an expedition being sent against the tribes concerned in the murders, and to the annexation of the whole tract of the Gáro hills. A considerable

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number of Gáros also inhabit the plains; but they seem to have carefully retained the manners and habits peculiar to their race and country, and have made but little advance on their brethren in the hills in the way of civilisation. They live together in villages by themselves, and very seldom return to their native hills. The religion of the Gáros consists in a belief in the existence of good and evil spirits, who are the dispensers of happiness and misery. The soil of the hills is in most part extremely fertile, and where properly tilled, it yields rich and abundant harvests. Cotton, rice, and chillies are the principal crops cultivated; and these are brought down to the markets held near the borders, to be exchanged for salt, dried fish, tobacco, betel-nuts, etc. The ordinary dress of the people consists simply of a narrow girdle wrapped round the waist; but the chiefs, or *lashkars*, as they are termed, wear a somewhat more elaborate costume, and a turban as well. The women are very fond of ornaments, and some of them wear a number of brass rings in their ears, each of a pound weight or so. The neck also is usually cased in a mass of chains and other rude ornaments. They are not at all scrupulous about their food, as, besides the animals usually eaten, they devour cats, dogs, frogs, and snakes with avidity. Their favourite dish is said to be prepared in the following manner:—A dog is first made to eat as much rice as it can hold; it is then roasted alive, and when the rice is considered sufficiently cooked, the belly is ripped open, and the entire mass served up for eating. Men, women, and children are largely addicted to the use of spirituous liquors. No particular religious ceremony is observed on the occasion of a marriage, beyond the sacrifice of a cock and hen. The occasion is celebrated by the usual debaucheries of a savage feast. Their funeral ceremonies are remarkable. The body is kept for four days, after which it is placed in a small boat on the top of a stack of wood near the house. The pyre is kindled at midnight by the nearest of kin to the deceased, after which a feast takes place. When the body has been entirely consumed, the ashes are buried at the spot where the fire was kindled, and a small thatched building is constructed over the place, surrounded by a railing, within which a light is kept burning every night for a month or so. If the deceased be a person of rank, the funeral pile is decorated with cloth and flowers; and the head of a bullock, sacrificed on the occasion, is burned with the corpse. At the obsequies of a superior chieftain, a large body of his followers sally forth from

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their hills, and having seized upon the first individual of a hostile tribe they meet with, cut off his head, and burn it with the body of their chief. Little is known of the tribal laws of the Gáros, but murder, adultery, and robbery are said to be punished with death; fines are inflicted in all minor offences. The number of Gáros in Goálpárá District is returned in the Census Report at 9957. For a more detailed account of these people, *vide* my Statistical Account of the Gáro Hills District.

THE CACHARIS are scattered all over Goálpárá as well as throughout Assam and parts of Eastern Bengal; and although they are doubtless an offshoot from the original great Cáchárí race, and speak a language similar to that of the people of Cáchár, they seem to have no country from which they can trace their origin. Their dwelling-places are situated near hills or forests. The Mechs are also Cácháris, although they do not acknowledge the relationship, and I therefore allude to them together. The language spoken by them, with some slight modification in pronunciation or otherwise, is the Cáchárí, but it is not a written one, and the tribal traditions vary almost everywhere. The Deputy-Commissioner considers it possible that the Cácháris of Goálpárá were originally immigrants from the Cáchár kingdom, who left their homes during times of internal trouble, or at the time of Aham or Koch invasions. Their language is somewhat similar to that of the people of Cáchár, although it has undergone considerable modifications. One difference between the people of Cáchár, and the Cácháris of Goálpárá, is that the former claim to be Kshattriyas, and direct descendants of Bhim Sinh, one of the heroes of the Mahábhárata; while the latter claim brotherhood with the high-caste Bráhmans, asserting that they were both created by Mahádeva or Siva, the Great Lord. The Cácháris and Mechs form a strong element in the military and police force of this part of the country, and throughout Assam. They are strongly built, stout and bold, and make good sepoys; the Deputy-Commissioner is of opinion that they were first employed as such by the old kings of Kámrúp. They live in houses made of bamboo and thatched with grass in the same manner as the Hindus, but they prefer hills, forests, or jungly tracts as their places of residence. They use flesh as an article of food, principally that of pigs and fowls, and are very fond of a description of spirituous drink of their own preparing. The bull, ox, and cow are held by them in as much veneration as by Bengalís; but although they style themselves Hindus, they retain a

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belief in a considerable portion of their old religion, and many of them regularly make sacrifices of pigs, fowls, pigeons, etc., to the good and evil spirits. In addition to their own language, the Cácháris of Goálpárá also understand Assamese and Bengalí, and speak it in dealings with those people, or others not of their own tribe, but with a strong nasal pronunciation. Women are held in high respect, and are placed on an equal footing with the men in every respect. They eat and drink with men in public; at social gatherings an elderly female is selected to hand round the liquor, and it is customary for her on such occasions to kiss her juniors, and salute her seniors. Both sexes dance together at these festivals. The marriage customs of the Cácháris and Mechs are peculiar. If a man fails to obtain the consent of the parents of the girl whom he has selected as his future wife, and if the woman is willing to marry him, he has only to find an opportunity of seizing her by the hand in the presence of witnesses. This completes the affair, the man's claim to his wife is recognised, and the affair is celebrated by feasting and dancing. The Cácháris and Mechs are a purely agricultural people, and, with but few exceptions, live by the produce of their fields. The Census Report returns the number of Cácháris in Goálpárá at 22,755; and of Mechs at 29,877. In the Eastern Dwárs they are still more numerous.

THE RABHAS are also an aboriginal people, but they have now no language of their own, and speak either Assamese or Bengalí. Their religion is a curious mixture of belief in their own demons and good spirits, and in the Hindu gods, whom they also worship after their own fashion. The Rábhás are subdivided into several classes or clans. In their mode of living they resemble the Cácháris, but, unlike them, they do not as a rule live near hills or forests. The Census Report returns the number of Rábhás in Goálpárá District at 30,124.

BHUTIAS.—A few Bhutiás inhabit the Eastern Dwárs portion of the District, and resemble in every respect their countrymen in the Bhután Hills. The following account of the Bhutiás is extracted from pp. 349–351 of Robinson's *Account of Assam* (1841):—'The language spoken by the Bhutiás is said to be a dialect of the Thibetan, more or less blended with words and idioms of the countries on which they severally touch. Their religion is a form of Buddhism. In their religious observances, the most remarkable circumstance is the noise with which they are accompanied. The

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instruments used are clarionets, sometimes formed of silver and brass, but generally of wood with reed pipes; horns, shells, cymbals, drums and gongs. The garments of the people consist of a long, loose robe which wraps round the body, and is secured in its position by a leather belt round the waist. A legging of broad cloth is attached to a shoe, made generally of buffalo hide; no Bhutiá ever travels during the winter without protecting his legs and feet against the effects of the snow by putting on these boots, which are secured by a garter tied under the knee. A cap made of fur or coarse woollen cloth completes the habiliment; and the only variation observable is the substitution of a cloth for a woollen robe during the summer months of the year. The food of the superior classes consists of the flesh of goats, swine, and cattle, and of rice imported from the Dwárs. The mode of preparing their food is most inartificial and rude, with little attention to cleanliness, and still less to the quality of the meat they consume. They are very fond of tea, and use it in large quantities. The diet of the great body of the people is the most miserable it is possible to conceive; they are restricted to the refuse of wretched crops of unripe wheat and barley, and their food consists chiefly of cakes made from these grains, very imperfectly ground. All classes are very much addicted to the use of inebriating liquors. The amusements of the Bhutiás are almost entirely confined to archery and quoits; their character seldom appears to greater advantage than when engaged in these exercises. Influenced as the character of every people necessarily is by the nature of the institutions under which they live, that of the Bhutiás stands low in the social scale. Every element of deterioration,' continues Mr. Robinson, speaking of them under their Native Rulers, 'is comprised in their government, both secular and spiritual. Their energies are paralysed by the insecurity of property; their morals are degraded, and their numbers reduced by the unnatural system of polyandry and the excessive prevalence of monastic institutions. Yet, under all these disadvantages, some redeeming traits of character occasionally prove them to be still connected with the more elevated of their species by the links of a common sympathy.' Only 40 Bhutiás are returned in the Census Report as dwelling in the permanently-settled portion of Goálpárá; they are more numerous in the Eastern Dwárs tract.

The foregoing aboriginal and semi-aboriginal races chiefly employ themselves in agriculture; some of them, however, enter the army

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and the police, where they make good and well-behaved sepoys and constables, and others trade in timber. A few of the children of these people are, now and then, to be found in the village schools.

HINDU CASTES.—The following is a list of 94 Hindu castes met with in Goálpárá District, arranged as far as possible according to the rank which they hold in local public esteem, and showing their occupations, etc. The figures indicating the number of each caste are taken from Mr. C. F. Magrath's District Census Compilation :—

HIGH CASTES.—The following 14 rank highest :—(1) Bráhman; the first or priestly caste in the Hindu social system. Its members are employed in the same way as in Bengal, as priests, spiritual instructors, ministerial officers, landowners, etc. The majority of the Bráhmans of Goálpárá are the descendants of early immigrants from Upper India, Kuch Behar, or Kámrúp; but there are also a few Bráhman families belonging to the Rárhi or Bárendra septs, who emigrated from Bengal in more recent times. The others or older Bráhmans belong to the Vaidik class, which was not assigned a rank in the re-classification of the Bráhmans of Bengal by King Ballál Sen, about 900 A.D. Almost all the Vaidik Bráhmans are followers of the Yajur-veda, or that portion of Hindu theology which teaches the efficacy of sacrifice. The rules laid down by Raghunandan, the great *Smártta bhattáchárjya*, are also respected and observed in the performance of ceremonies. The Census Report returns the number of Bráhmans in Goálpárá District at 2366. (2) Kshattriya; the second or warrior caste of the ancient Sanskrit fourfold social organisation. At the present day, it is believed that no pure Kshattriyas are to be found in Bengal, although many of the trading castes claim the rank. The Census Report of 1872 does not include the Kshattriyas among its list of castes; but among the trading and mercantile castes it returns the Khatrís, who, though now simple up-country traders, claim to belong to the ancient warrior caste. The number of these Khatrís in Goálpárá District in 1872, was returned at 119. (3) Rájput; employed in military or police service, or as doorkeepers, etc.; 267 in number. (4) Baidya; hereditary physicians by caste occupation, but many of them have now abandoned their caste calling, and are found following every variety of employment open to respectable men. They are supposed to have originally been the offspring of a Bráhman father and a Súdra mother. The few families of this caste (95 souls in

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all, as returned in the Census Report of 1872) met with in Goálpárá, are either immigrants or descendants of immigrants from Lower Bengal Districts. They are held in high local esteem. (5) Káyasth; chiefly immigrants from Upper India or Bengal, and employed in a variety of respectable occupations, as subordinate Government officials, clerks, accountants, etc.; many of them are also well-to-do landholders; 1438 in number. (6) Kalitá; a caste peculiar to Assam and Goálpárá, ranking above all the Súdra castes. In the time of the earlier native dynasties of Assam, and prior to the introduction of Bráhmanism, the Kalitás formed the highest class among the people, and monopolised the priesthood and high offices; and even at the present day, they exercise considerable influence over the other castes, and are held in high esteem by all. They now follow no distinctive caste occupation, but are employed in various ways, as priests, traders, soldiers, agriculturists, etc. Many of them claim to belong to the Kshattriya or warrior caste, and prefix the title of Barman to their names. In support of their pretensions, they allege that at the time when Parasuráma, the sixth incarnation of Vishnu, was making war on the Kshattriyas and exterminating the whole race, they, through fear, denied that they were Kshattriyas and called themselves *kul-luptá* (literally, caste-hidden); and that by this subterfuge they escaped the general massacre. This word, they say, gradually became corrupted into their present caste name of Kalitá. However, altogether irrespective of these traditional pretensions, it is certain that, prior to the introduction of Bráhmanism into Assam, the Kalitás formed the highest or priestly caste in the Province; but they were ousted from power and influence on the conversion of the rulers to Bráhmanism. The Census Report returns the number of Kalitás in Goálpárá at 11,527. As a class they are well off. (7) Ganak, Achárjya, or Graha-bipra; a degraded class of Bráhmans, who have lost rank owing to their indiscriminate acceptance of alms and gifts from low castes. Their chief occupation is that of astrologers and fortune-tellers; they are generally poor, and do not possess much influence with the people. There is no intermarriage or social intercourse between the pure Bráhmans and the Ganaks. The Census Report does not return the Ganaks separately, their number being probably included with the Bráhmans. (8) Vaisya; the third or trading caste in the original fourfold Sanskrit social organization; but it is very doubtful whether there are any pure Vaisyas at the present day, and the caste is not

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included in the list given in the Census Report, although numbers claim to belong to it, without any apparent right. Those natives of Goálpárá who aspire to this rank, are said to have degenerated to such a degree as to be classed among the Súdra castes. They employ themselves as agriculturists and traders. (9) Márwárí; an up-country caste of traders and merchants; 155 in number. (10) Agarwálá; traders, etc.; 19 in number. (11) Oswál; traders, etc.; 215 in number. (12) Jaswar; traders, etc.; 13 in number. (13) Bais-baniyá; merchants and traders; 17 in number. (14) Gandhá-baniyá; grocers and spice-sellers; 285 in number.

Respectable Sudra Castes.—(15) Nápit; barbers; 1378 in number. (16) Kámár; blacksmiths; 212 in number. (17) Kumbhár; potters; 803 in number. (18) Támbulí; growers and sellers of *pán* (betel leaf), also traders and money-lenders; 367 in number. (19) Báruí; growers of *pán;* 248 in number. (20) Málí; gardeners and flower-sellers; 381 in number. (21) Goálá or Gop; cattle-keepers, etc.; 1518 in number. The men of this caste originally immigrated from Bengal, and the town of Goálpárá is said to have derived its name from a colony of Goálás. In olden times, as at present, the District was noted for its excellent pasture lands; and numbers of Goálás from Bengal, especially from Chilmárí and Rangpur, came and settled here. The principal Goálá settlements in Goálpárá are at Chándariá, Baladmárí, Jhitkabárí, Boalmárí, Bilásupárá, Gothlá, Chandra-char, and Gerámárí. All these places are situated along the banks of rivers, and possess good pasture lands. (22) Madak; sweetmeat makers; 134 in number. (23) Kuri or Madhu-kuri; a branch of the previous caste, whose members have abandoned their hereditary occupation, and taken to trading. They are generally well-to-do; the Census Report returns their number at 150. (24) Kánsárí; braziers, coppersmiths, and workers in bell-metal; 175 in number. (25) Láherí; lac-workers; 20 in number. (26) Telí; oil pressers and sellers, also general traders and grain merchants; 834 in number. (27) Sutradhár; carpenters; 4657 in number. (28) Vaishnav; not a caste, but a sect of Hindus comprising all castes, professing to follow the teachings inculcated by Chaitanya, a religious reformer of the sixteenth century. At the present day, the name is principally used to designate Vishnuvite religious mendicants. Many professional prostitutes belong to the sect. The Census Report returns the number of Vaishnavs in Goálpárá District at 1602. (29)

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Sanyásí; not a caste, but a sect of Sivaite religious mendicants; 47 in number. (30) Rájbansí or Koch; principally employed in cultivation. The word literally means 'of the royal kindred,' and is a title assumed by those Kochs who followed the example of the Koch Rájá, Hajo, and became converted to Hinduism. The Rájbansís or Kochs were one of the tribes who ruled this part of the country in former days. Although their numbers were originally but small, yet as all new converts to Hinduism are placed in this class, it has increased so largely as to form by far the most numerous section of the Hindu community in the District. The Census Report of 1872 returns their number at 118,091, exclusive of those in the Eastern Dwárs. They are confined to no particular occupation. Different classes necessarily vary in social status, some holding a rank equal with the Káyasths and Kalitás, while others are classed among the degraded low castes. Those Rájbansís who follow menial occupations, such as tending pigs, bearing palanquins, etc., are called by their aboriginal race-name of Koch. (31) Haluá Keut; a branch of the Keut or fishing caste, who have separated from their fellows, and succeeded in raising themselves in the social scale. They call themselves Chhotá or Little Kalitás, and follow agriculture as a profession. The Haluá Keuts are not returned separately in the Census Report, their numbers being probably included with the ordinary Keuts (*vide* No. 66). (32) Aham; descendants of the aboriginal Shán conquerors of Assam, converted to Hinduism. At the present day they have greatly degenerated, and are principally employed as agriculturists. The few who reside in Goálpárá District are, generally speaking, poor, and they have intermixed freely with the Rájbansís. The Census Report returns their number at 112. (33) Khyen; a branch of the Rájbansí or Koch tribe, employed as agriculturists and traders, and principally found in that portion of the District bordering on Rangpur; 776 in number. (34) Shaloi; cultivators; 842 in number. The following eleven are also cultivating castes:—(35) Balái; 87 in number; (36) Basiyá; 166 in number; (37) Bhatiyá; 45 in number; (38) Bihíyá; 124 in number; (39) Boriá; 61 in number; (40) Das; 410 in number; (41) Halgir; 17 in number; (42) Jaruá; 124 in number; (43) Kaibartta; 908 in number; (44) Koerí; 163 in number; (45) Kurmí; 60 in number. (46) Halwái; confectioners; 12 in number. (47) Kándu; preparers of parched grain, etc.; 91 in number. (48) Suri or Sunrí; wine makers by caste occupation; but, like their

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fellow-castemen in Lower Bengal, they have forsaken their original profession, and now mostly employ themselves in trade. They are, however, not so well off as in Bengal. The Census Report returns their number at 577. (49) Subarnabanik; bankers and jewellers; 325 in number. (50) Sonár; working gold and silver smiths; 114 in number.

Low Castes.—(51) Dhobá; this caste is divided into two branches, one of which follows its original occupation of washermen, and the other, called Rangí Dhobá, corresponding to the Chásá Dhobá of Bengal, are chiefly agriculturists; 118 in number. (52) Kahár; an up-country caste of palanquin bearers and domestic servants; 18 in number. (53) Jogí; 6685 in number; and (54) Katuní; 8226 in number. The hereditary occupation of both these two castes is the rearing of silkworms and spinning and weaving the thread; but most of them have now abandoned their ancient employment, and are either agriculturists or traders. (55) Dhánuk; domestic servants; 2 in number. (56) Hirá; this caste is divided into two classes, one of which follows the occupation of potters, but their work is done altogether by the hand without making use of the wheel; the other class are fishermen. The two classes intermarry, and many of them follow both occupations. The Census Report returns their number at 1259. (57) Dom; 1067 in number; and (58) Nadiyál Dom; 3013 in number. These two castes are in reality one. The name Nadiyál, derived from the Bengalí *nadí*, a river, is given to these people on account of their preferring the river bank for their habitations, and living by river industries, such as fishing or boating. The Deputy-Commissioner reports that the Nadiyáls of Goálpárá are comparatively well-to-do. For some years past they have been quietly abandoning their caste occupation for higher employments. Many are now wealthy traders; and the Deputy-Commissioner is of opinion that the time is not far distant when this caste will hold as high a social position in this District as the Sonárs (goldsmiths), Baniyás (traders), and Tántís (weavers) do in Calcutta. They are a very industrious and persevering class. (59) Chunárí; lime burners; 5 in number. (60) Gharamí; thatchers and house-builders; 2416 in number. (61) Tántí; weavers; 160 in number. (62) Kapálí; cotton-spinners; 16 in number. (63) Ganesh; weavers; 13 in number. (64) Dhaniyá; weavers; 19 in number. (65) Patiyál; mat-makers and labourers; 532 in number. (66) Jaliyá Keut; fishermen; 610 in number. As explained above

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(*vide* No. 31), the Keut caste is divided into two branches, which were originally one, viz. the Haluá Keuts, who are agriculturists, and Jaliyá Keuts, who are fishermen. The distinction between the two branches is now very wide, and they do not intermarry or socially mix with each other in any way. From the manners, habits, and language of the Jaliyá Keuts, they appear to have originally emigrated from Bengal. In the western part of the District they are known by the name of Machhuás. (67) Behárá; cultivators and palanquin bearers; 1282 in number. (68) Matiyál; labourers and diggers; 89 in number. (69) Mét; sellers of fish and vegetables; 49 in number. (70) Jaliyá; 19,230 in number; (71) Jaládhar; 2690 in number; (72) Jhal; 1111 in number; (73) Málá; 962 in number—all four fishing and boating castes. (74) Patní; ferrymen; 50 in number. (75) Kámkar; labourers; 3 in number. (76) Madashi; labourers; 6427 in number. (77) Badyakár; makers of drums and other musical instruments, which they sell as well as perform upon themselves; 190 in number. (78) Dawái; a low class of Rájbansís, who tend and sell pigs; not returned as a separate caste in the Census Report. (79) Nat; this caste is said to be peculiar to this part of the country, the members belonging to it in Goálpárá being immigrants from Assam. Their occupation is that of singers and dancers; many of the women are prostitutes. The caste is not returned separately in the Census Report. (80) Baití; mat-makers and musicians; 85 in number. (81) Bariá; this caste is said to be peculiar to Goálpárá and Assam, but it is not returned separately in the Census Report. Its members are also called Sút, from the renowned expounder of the Puránas of the same name, of olden India, who was born of a Bráhman widow. When a Bráhman woman has illicit intercourse with a man of a lower caste, she becomes excommunicated from her own class; the offspring of such connections are called Bariás. As the restrictions against widow re-marriage increased, such clandestine intercourse became more common; and the offspring of such connections have now become so numerous as to have formed themselves into a distinct class. In cases where both the parents are Bráhmans, they generally retain the sacred thread (*paitá*), although this is sometimes discontinued. There are only a few families of these Bariás in Goálpárá, although they are numerous in Upper and Central Assam.

SEMI-ABORIGINAL CASTES.—The following are all semi-aboriginal castes, forming the very lowest section of the Hindu community. Except where otherwise mentioned, they are chiefly employed as

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labourers, although most of them have small plots of land which they cultivate for themselves:—(82) Bágdí; 6 in number. (83) Bediyá; 431 in number. (84) Bhuiyá; 3 in number. (85) Chámár or Muchí; shoemakers and leather-dealers; 163 in number, principally settlers from Upper India. (86) Chandál; fishermen and agriculturists; 6918 in number. (87) Dosádh; swineherds; 44 in number. (88) Káorá; swineherds; 122 in number. (89) Karangá; 60 in number. (90) Hárí; this caste is divided into two classes, one who work as goldsmiths and call themselves Baniyás, and the other who follow the occupation of sweepers; 118 in number. (91) Mál; 160 in number. (92) Mihtár; sweepers; 694 in number. (93) Pásí, or toddy-makers; 6 in number. (94) Shikárí; huntsmen; 311 in number.

MUHAMMADAN SECTS. — Almost the whole of the Musalmán population of Goálpárá belong to the Sunni sect, although Shaikh, Sayyid, Mughul, and Pathán families are to be found. As a body, the Muhammadans of Goálpárá are not rich, but there are several wealthy families among them. Some of the lower classes of Musalmáns are said to have adopted Hindu religious practices and customs. The Mariás are a low class of professing Muhammadans, detested by orthodox followers of Islám on account of their inveterate habits of drunkenness. They are particularly unclean in their personal habits, and of a quarrelsome disposition. Their chief occupation is the making of brass utensils.

No caste or class of people in Goálpárá appears to be declining from its former rank or numbers. There are no predatory clans or classes; but a wandering gipsy-like caste of people, called Barámasiyás, frequently come to the District on the occasion of certain local fairs and festivals. These people, with their families, live in boats, and move from place to place selling trinkets, drugs, and other petty articles of trade.

LINGUISTIC DIVISIONS.—As regards language, the population of Goálpárá may be divided into two classes, each inhabiting a distinctly defined tract of country. To the east of the Bhairub-churá hills on the north bank of the Brahmaputra, and of the Paglá Tek hills on the south bank of the river, the language of the people is Assamese; while to the west of these natural barriers Bengalí prevails.

IMMIGRATION AND EMIGRATION.—There is very little immigration into, or emigration from, the District. Some of the people who live

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near the boundaries are occasionally in the habit of removing to the neighbouring Districts, but this is mostly done when they are hard pressed by their landlords for arrears of rent which they are unable to pay. A few immigrants from Bengal and Hindustán, as well as from Assam, sometimes come to Goálpárá seeking employment, or for trading purposes; but their numbers are so few that this can hardly be called immigration. Some of them send for their families as soon as they have succeeded in finding employment. In other cases where the new-comers are unmarried, they permanently settle down, and marry women of the District. In the former case, the immigrants generally ultimately return to their own home, and do not mix with the people of the country; in the latter case, they seldom return, but after intermarriage they are not looked upon favourably by their fellows. Shortly before the Burmese invasion of Assam, a few hundred Sikhs were brought from the Panjáb as sepoys in the pay of the native Government. They were stationed at Hadirá *chaukí* opposite Goálpárá, and fought against the Burmese in the battle that took place in that neighbourhood. After the British occupation of Assam, the survivors scattered themselves over the Province, and are still locally called Singhs. A few families residing in the towns of Goálpárá and Dhubrí still retain their national customs and habits. These Sikh soldiers were not accompanied by their wives, and on settling down they married women of the country, generally of the lower castes of Hindus, such as Rájbansís, Rábhás, etc. A few Burmese, the descendants of a small party stationed at Singimárí after the expulsion of their countrymen by the British, are settled in the District, and until lately were employed by the local officers as sepoys on occasions of Gáro expeditions. Many of these men married women belonging to low castes of Hindus, and have now become denationalised.

Religious Division of the People.—The great bulk of the population, or 76·4 per cent., are Hindus; the remainder being made up of Muhammadans, who form 22·1 per cent. of the population, together with a small sprinkling (in all, 1·5 per cent.) of Christians, Buddhists, and aboriginal tribes still professing their primitive forms of faith. According to the Census Report of 1872, the Hindu population of the Regulation part of Goálpárá District numbers 160,587 males, and 150,832 females; total, 311,419. Proportion of males in total Hindu population, 51·6 per cent. Muhammadans; males 46,316, and females 43,600; total, 89,916. Proportion of males in total

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Musalmáns, 51·5 per cent. Christians; males 87, and females 54; total, 141. Proportion of males in total Christians, 61·7 per cent. Other denominations not separately classified in the Census Report; males 3144, and females 3094; total, 6238. Proportion of males in total 'others,' 50·4 per cent.

HINDUS.—The Hindus, as a body, occupy the highest social rank in the District. The majority of them, especially among the lower castes, are Vishnuvites, belonging to one or other of the following three sects:—Mahápurishiá, the followers of Sankar and Mádhab; Dámodúri, the followers of Dámodar; and Chaitanya Panthiyá, the followers of Chaitanya. The rest of the Hindu population are Sivaites. The principal religious holidays are the Durgá pujá, a festival held in honour of one of the incarnations of the wife of Siva, the God of Destruction, held in September or October; the Dol-játrá, or swinging festival, in honour of Krishna, held in February or March; the Asokashtami Snán, or bathing festival, held in April or May; the Baisákh Domahi, on the last day of the Bengalí year; the Mágh Domahi, when the sun enters Capricorn, in January or February; the Diwáli festival, in honour of Kálí, another form of the wife of Siva, in October or November; Guru-kirttan pujá, a Vishnuvite festival, held in August or September; Kartik pujá, in honour of the God of War, one of the sons of the Goddess Durgá, held in November or December. The Hindu women of Goálpárá do not observe so many fast days (*bratas*) as those of Bengal. As a rule, they assist their husbands and fathers in the labours of the field, besides weaving cloth and performing their household duties. Among the lower classes widow marriage is common. A branch of the Bráhma Samáj, or theistic sect of Hindus, was established by Bengálí immigrants in 1868, but has not made much progress among the natives of the District.

MUHAMMADANS.—The religion of Islám does not appear to be making any further advance among the people. In olden times, Rangámatí, in the Fiscal Division of Golá Alamganj, on the north bank of the Brahmaputra, was the site of a Muhammadan fortress, of which the ruins are still to be seen. This, as well as the large numbers of Muhammadan soldiery who remained behind after the invasion of Assam, accounts for the considerable Musalmán population in the District. Many of the Musalmáns residing in the towns have joined the Faráizí sect, although they are not so fanatical

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as in Eastern Bengal. In the interior of the District, a great many have adopted idolatrous practices similar to the Hindus; and the Deputy-Commissioner states that their processions and ceremonies, as well as their worship of village divinities and saints, show that they have practically renounced Islám.

BUDDHISTS.—The Bhutiá and Nepálí inhabitants make up the Buddhist population; they are not, however, returned separately in the Census Report.

JAINS.—The only Jains in the District are the Oswáls or Márwáris, locally called Káinyá in Goálpárá. They originally came to the country for trading purposes, and are now the principal merchants in the District.

CHRISTIANS.—There are five small native Christian communities in Goalpárá, numbering altogether in 1870, according to the Deputy-Commissioner, about a hundred and ninety souls. The Census Report of 1872, however, returns the total number of native Christians at only ninety-eight. The Gáros residing in and near the boundaries of the District were first visited by a missionary about eight or nine years ago, and the progress of Christianity has been steady and encouraging among them from the first. The converts are, for the most part, engaged in agriculture, and are generally well-to-do, although some are poor. The local missionary is the Rev. J. J. Stoddard, of the American Baptist Mission. There are also two native missionaries stationed at Bijní, in the Eastern Dwárs, but as yet they have not met with much success in their efforts among the rural population.

No new caste or sect, either of Hindus or Muhammadans, has sprung up in late years.

DIVISION OF THE PEOPLE INTO TOWN AND COUNTRY.—The population of Goálpárá District is entirely rural, and the people do not evince any tendency towards urban life. According to the results of the Census of 1872, there is not a single town in the District containing upwards of 5000 inhabitants. Mr. C. F. Magrath's District Census Compilation thus classifies the villages:—There are 777 villages containing less than two hundred inhabitants; 306 with from two to five hundred; 175 with from five hundred to a thousand; 60 with from one to two thousand; 9 with from two to three thousand; and 3 with from three to four thousand.

GOALPARA.—The town of Goálpárá, which is also the civil headquarters of the District, is situated on the south bank of the

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Brahmaputra, in north latitude 26° 10′ 25″, and east longitude 90° 40′ 50″. It has always been the principal seat of commerce in the District, although, with its suburbs, it only contains a population, according to the census of 1872, of 4678 souls. So long ago as 1788, the name of a Mr. Raush appears as a merchant settled here, who was in a position to send a force of 700 armed guards to fight the Moámáriás who had rebelled against the Assam king. In the time of the Assam Rájás, a guard was stationed at Hadirá, opposite Goálpárá, which interfered with the free access of trading boats into Assam from Bengal. In consequence of this, merchants and traders used to settle at the town of Goálpárá, or at Jogígophá, on the opposite side of the river. In addition to the ordinary local traffic, the products of the Gáro Hills on the south, and of the Bhután Hills on the north, are brought to Goálpárá, and meet with a ready sale. The Civil Station is built on an oblong hill, 258 feet high, and upwards of 600 feet above sea-level. There are a few private houses on the hill, occupied by the officials of the District, and the missionary. On the summit is a fine piece of table-land, commanding a splendid view of the Bhután and Himálayan ranges, and also of the Gáro Hills. At almost all seasons of the year there is a breeze blowing, and the only objection to the spot is the fatiguing ascent, which is too steep for carriages. The native town of Goálpárá is situated on the western side of the hill. It is dry and regularly built, consisting of several large streets running parallel to each other, with cross roads at right angles. In the main street—the one nearest the river—are all the shops; and the whole town, with the exception of a few masonry dwellings, is constructed of wooden posts, bamboo mats, and thatching grass. Fires are consequently of frequent occurrence, particularly during the hot months of March, April, and May. There is a good-sized market at the top of the main street, which is in general well stocked with fish, fowls, and native vegetables, but no animal food is procurable. The immediate vicinity of the town consists of plain land, a good portion of which is under cultivation, intersected with small hills and large marshes. During the height of the rains, portions of the town are inundated, and in some parts the people have to use canoes to proceed from their houses to the raised roads.

GAURIPUR.—The next town in importance is Gaurípur, on the north bank of the Brahmaputra, in Golá Alamganj *parganá*, which contains the residence of the richest landholder of the District, and

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where a small fair is held in September or October every year. The population, according to the census of 1872, amounts to 1805.

DHUBRI is the Headquarters of the Subdivision of the same name, and the seat of a Subordinate Judge's Court. It is also the Headquarters of the Executive Engineer of the Lower Assam Division. As a calling-place for the Assam steamers, where passengers and goods for the Western Dwárs, or Kuch Behar, are landed, it is rapidly rising in importance. In March 1871, Dhubrí was declared to be an additional place of embarkation for labourers proceeding to the Assam tea districts. The population, at the time of the census of 1872, was only 477.

LAKSHMIPUR is the next town of importance, and the residence of the superior landlord of the large Fiscal Division of Mechhpárá; population unknown.

OTHER TOWNS AND VILLAGES.—Bílásupárá is the residence of the landlord of Chápár; population unknown. The principal seats of the timber trade are Bagribárí, Rupsí, Gaurípur, Simlúbárí, Lakshmipur, Bilásupárá, Máijangá, and Marnái. These places will all advance in prosperity with the progress of the timber trade, which is now in a very promising condition. Another town or village of some importance as a seat of trade is Mánikachar, situated on the extreme south-west of the District, in Karáibárí *parganá*, opposite the village of Bágwá, in Rangpur District. The formation of the new District of the Gáro Hills has contributed to the prosperity of this village, as well as to that of Singímárí, in the same Fiscal Division. The only other places of importance in Goálpárá are Pátámári and Agamání; the former for its jute trade, and the latter because of its being the chief outpost between the Subdivision of Dhubrí and Kuch Behar. Besides these, Sidlí and Bijní, in the Eastern Dwárs division of the District, will also become important towns, as the trade with Bhután increases. Periodical markets (*háts*) are held at Jirá, Nibárí, Dámrá, Porákasuá, Dalo, Mahendraganj, Rájábálá, and other places on the Gáro frontier. The larger towns and places where markets are held, and where shopkeepers and traders reside, furnish a large proportion of the administrative work of the District. Places that are situated on or near the boundaries of the estates of the landholders also give a considerable amount of police and criminal work, especially in the harvesting season, or between the months of November and March.

MUNICIPALITIES.—The Municipal Act (vi. B.C. of 1868) was

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extended to Goálpárá town in 1875. In 1876 the municipal income was estimated at £300; and even with this small sum, the Deputy-Commissioner believed that considerable improvement could be effected in the sanitary condition of the town. In the year 1876-77 the total receipts were £398, of which £338 was derived from direct taxation; the total expenditure was £351, of which £141 was assigned to conservancy. The incidence of taxation was 1s. 4½d. per head.

TEMPLES AND PLACES OF PILGRIMAGE.—There is a famous temple on the top of a hill in Hábrághát Fiscal Division, dedicated to the Goddess Durgá. The building is called the Thákeswárí Temple, and its architecture proves the engineering skill of the person who designed and built it. People from all parts of India, especially Sanyásís or religious mendicants, make pilgrimages to the place. The hill is tenanted by monkeys; and the two chief ones, a male and female, are said to be the king and queen, and, as such, are considered sacred by the pilgrims. Another place of Hindu pilgrimage is the temple of Dudh-náth, sacred to Siva, at Jogígophá, on the north bank of the Brahmaputra, opposite Goálpárá. There are several artificial caverns, or holes cut in the rocks, found in the neighbouring hills, which are said to have been constructed by olden sages for the purposes of devotion and meditation; and their position and the surrounding scenery seem to favour this supposition.

MATERIAL CONDITION OF THE PEOPLE.—The Mechs, Cácháris, Rábhás, Gáros, and most of the hill people inhabiting the District, are very simple in their manners and habits. Necessity or revenge seems to be the common cause of their offences against the criminal law. They commit thefts and even murders; but in the majority of cases they confess their guilt as soon as they are apprehended. The people of Goálpárá generally are good imitators, and anything that is new to them they try to copy. This is partly owing to the fact that caste restrictions are not so strict as they are in other parts of Bengal. Ties of relationship are highly regarded, and appear to be very binding among them; even distant relatives are acknowledged to have the right of the shelter of a home in case of want or necessity. The Cácháris and other hill tribes drink a liquor prepared by themselves from rice, and a large proportion of the people either eat or smoke opium. Many of them also smoke *gánjá*, an intoxicating preparation of hemp. European wines and spirits have been introduced into the Station, and it is a matter of regret that some of the

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country people have begun to use them. Education does not seem to have hitherto made much progress among the people. In 1871, the Deputy-Commissioner stated that he was of opinion that not more than eight hundred boys had received instruction at the few schools in the District. The only school in Goálpárá for girls is one established by the American Baptist Mission, and there is no institution for giving instruction in any of the fine or useful arts or sciences. There is a society called the Hitá Bidháyini Sabhá, the members of which conduct a school with the aid of a grant from Government, and have raised subscriptions for the purpose of establishing a printing press in the District. The landholders, who derive a large income from the people, have paid very little attention towards the promotion of education among them; and the Deputy-Commissioner is of opinion that the time is still far distant when there will be a general diffusion of knowledge among the masses. The people are in prosperous circumstances, as a general rule; they are very independent, and decline to work as coolies or day-labourers. In consequence of this, it is very difficult for the public officers to obtain labourers in times when urgently wanted, unless the landholders or others are directed to supply them, or assist in procuring them. It is almost impossible also to obtain domestic servants, and those that do engage themselves as such, will not work unless they are paid excessive wages.

DRESS, FOOD, BUILDINGS, ETC.—The ordinary dress of a well-to-do shopkeeper consists of a cloth worn round the waist, and reaching as far as the knees (*dhutí*), a cotton sheet or shawl (*chádar*), and now and then a coat (*pirán*). The clothing of a common peasant is simply a waistcloth and a cotton shawl. The materials used in the construction of the buildings of all classes consist of bamboo, grass, wood, canes, jute rope and reeds; mats are now being used as walls for houses. The residence of a well-to-do shopkeeper generally consists of an outer apartment, which forms his shop or place of business, with sometimes an inside room, with a platform or *machán* for keeping stores. He has also generally another house within the same enclosure, consisting of two, and in some cases of three rooms. In this house the shopkeeper dwells with his family, the other members of his household occupying the shop at night. Both these houses are surrounded by an outer wall or enclosure. The part of the house where the shopkeeper transacts his business is constructed on a raised platform,

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and covered with mats. A portion of it is covered by a thick striped cotton carpet (*satranji*), or a white sheet, where the shopkeeper sits, and on which is a large pillow, and a wooden box to keep his books, papers, etc. in. Two hookahs, one for Bráhmans and the other for Súdras, with stands, and two or three stools, for the accommodation of visitors or persons who have come on business, are also generally placed on the platform. Another small box is used as a cash-box. Two or three paper paintings of Ganesh, Kálí, or some other of the Hindu deities adorn the wall, on which are also hung one or two letter files. In the cook-house, a platform is raised over the hearth for the purpose of stowing firewood and other articles used for culinary purposes. In the sleeping-room there is a lamp and lampstand, a seat or two, a few mats, and a large box to deposit cash, ornaments, clothing, etc. in. The master of the house sleeps either on a wooden cot, or on a bamboo platform. An ordinary husbandman generally has two houses, one of two rooms, in which he keeps his stores or other requisites; and the other of three rooms, in which he cooks his food, eats, and sleeps. In a few cases, a separate hut is built for the cattle, but otherwise one of the rooms of the storehouse is given up as a cowshed. A few mats, seats, and a wooden lamp compose nearly all his furniture. The different houses which compose his dwelling are all surrounded by an enclosure. The ordinary food of the family of a well-to-do shopkeeper consists of rice, split peas, fish, vegetables, and milk. The Deputy-Commissioner estimates that the living expenses of a middling-sized household, consisting, say, of the following members, viz. father, mother, brother, brother's wife, and young child, two sons and a daughter, and old widow aunt, or other relative of the master, two men-servants, and a maid-servant, would amount to about Rs. 25 or £2, 10s. od. per month. In this case, however, the milk would be supplied by the cows of the family, and the firewood gathered from the jungle without cost by the servants. The living expenses of an ordinary husbandman, with a household consisting of six persons, would not amount to upwards of Rs. 11. 8. 0 or £1, 3s. od. per mensem. This would represent the cost, if he had to purchase everything in the bázár, but a great proportion of his necessaries he produces himself, or manages to obtain without cost. Betel nut and tobacco he obtains from his garden, rice and vegetables from his fields, firewood is collected from the jungle, and fish from the nearest marsh or river, all without any other cost than his own labour.

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AGRICULTURE.—The staple crop of Goálpárá is rice, divided into three great classes, which again are subdivided into several different varieties. The first of the three classes is the *áus* or *bitárí* rice, which is subdivided into the following principal varieties :—*Chámple, niláji, dubechengá, pákrijábetá, bhujshá, gathiá bhimrá, kásiá pánjá, boálidar*, and *kekoyá*. The *áus* rice is sown in January, February, March, and April, principally in the two latter months, and reaped in May, June, July, August, but principally in June and July. It requires somewhat moist land, and is not transplanted. *Báo* or long-stemmed rice requires marshy land, and is also not transplanted. It is chiefly sown in February and March, and reaped in October and November. The third class of rice is the *haimantik, sálí*, or *áman* crop, which demands a sandy, moist, or clayey land, so that the roots of the plants may be always in water. It is sown in nurseries in May, June, and July, transplanted in July, August, and September, especially in July and August, and reaped in November, December, and January. Its principal varieties are—*Tulsi jábá, khariká jábá, madhukar málátí, malbhog, banni, kálá suágmani, dudh suágmani, jul bardhán, eli jábri, máinagurí, akhaia* or *kátárí dábuá, dal kachu, rángi bardhán, santí boká*, and *párá-chakhuá*. The *párá-chakhuá*, and one or two others of the above-mentioned species, are called *boká dhán*, a variety of rice which is consumed uncooked. It is steeped in water until it becomes soft, in which state it is eaten with curds or molasses. This is a favourite mid-day meal among the peasantry throughout Assam. The only other species of rice grown in Goálpárá is that called *bharmá*, sown in nurseries in May and June, transplanted in June and July, and reaped in September and October. It requires a moist soil for its successful cultivation. The other cereal crops grown in the District are as follows :—*Goham* (wheat), sown upon the same description of land as *áus* rice, in October and November, and harvested in February and March. *Jab* (barley) is cultivated only to a limited extent, in one or two places. The seasons for reaping and sowing, and the nature of the land, are the same as for wheat. *But* (gram) requires the same kind of land as pulse crops. It is sown in the months of October and November, and reaped in February and March. *Chiná* is sown in October, November, and December, and reaped in February, March, and April. *Káon* is planted in November and December, and reaped in March, April, and May. *Sarishá* (mustard) is cultivated in great

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abundance on the *chars* and alluvial accretions in the bed of the Brahmaputra, which afford excellent soil for this crop. It is also grown in other parts of the District on the same kind of land as the *áus* rice. The season for sowing is September, October, and November, the crop being gathered in December, January, and February.

GREEN CROPS, ETC.—The principal pulse crops are *múg* (Phaseolus mungo), *matar* or peas (Pisum sativum), *til* (Sesamum orientale), *musúri* (Cicer lens), *arhar* (Cytisus cajan), *matikalái* (Phaseolus radiatus), and *khesári-kalái* (Lathyrus sativus). All these, as well as vegetables, such as *pálang*, *chuká*, *laflá*, *babri*, *lái*, *mulá*, *báigun*, and *lau* or pumpkins, are sown in September, October, and November, and reaped in December, January, and February. They require land of the same description as that suited to *áus* rice. A variety of pumpkin, called *kumrá*, is sown in April and May, and ripens in August and September. The only fibre crops grown in Goálpárá are *koshta* (jute) and *son* (hemp), both of which are sown in March and April, and cut in August and September.

MISCELLANEOUS CROPS.—*Kusiar* or *akh* (sugar-cane) is planted in April and May, and cut in December and January. *Pán* creepers are planted in June and July; but they grow all the year round, and live for a considerable time. *Tiah* or *sasá* (cucumber), *bánga* or *phuti*, *tarmuj* (melon), *mákai johá*, and *chhindál*, are sown in February, March, and April, and gathered as they ripen in May, June, and July. These require to be grown in soil similar to that known as garden lands, generally situated around the homestead, and they must be well manured.

RICE CULTIVATION.—No great extension has taken place within the last twenty years in the area under rice cultivation, nor has any improvement been effected in the quality of the rice grown. Superior cereals, such as rice, have not been substituted for inferior ones, where the latter are grown. Rice is known by the following terms in the various stages of its growth:—Seeds are called *bidhán* or *bichhan;* the young plants or germs, *gájádhán;* small growing plants, *kathiyá* or *chárá;* plants in the nursery, *kathiyá muthi;* when newly transplanted, *kachhi ras dhán;* when the plant begins to get ears, *nikloá dhán;* when it arrives at full growth, *nijarjao dhán;* when the top of the plant bends, and the grain begins to ripen, *mathá-doyá dhán;* when ripe and ready for harvesting, *páká dhán;* when the plants are being reaped they are called *kátá dhán;* when they

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are arranged and put into bundles, *muthiyá;* when the grain is husked, it is called *dhán* or *márá dhán;* husked rice is called *chául;* the husks, *tus;* cooked rice is called *bhát;* when the paddy is being husked, it is called *dhán bhánáá*, and when cleaned, *kanrá;* the rice broken in husking is called *khud*, and the whole grains, *malkhu.*

The various solid and liquid preparations made from rice are as follow :—A variety of rice which is eaten in an uncooked state after washing, is sold at the rate of 1 *ánnáá* a *ser*, or ¾d. a pound. *Khái* or *akhai*, is a preparation made from paddy; the grain, after being steeped in water, is parched over a slow fire and afterwards husked; it is sold at 1½ *ánnás* a *ser*, or a fraction over a penny a pound. This preparation is sometimes powdered and called *akhái gurí*, being that sold at 2 *ánnás* a *ser* or 1½d. per pound. *Chirá* is prepared by boiling paddy in water for about an hour; it is, when dried and husked, afterwards parched in a wide-mouthed earthen pot over a fire, and pounded while still hot; it is sold at the rate of about 2 *ánnás* a *ser*, or 1½d. per pound. Rice, first parched and afterwards powdered, is called *chául chirá*, and sells at the same rate as the above. *Láru*, a kind of sweetmeat ball, and *pithá* or rice cakes, are made from the above preparations. Powdered rice is sometimes mixed with boiled water, and a preparation is made from it called *bhát pithá;* but this is only made for home consumption and not for sale. When the powdered rice has been parched, it is called *bhájá pithágurí*, and sells for a fraction over a penny a pound. The sweetmeats are generally made from some of the foregoing preparations mixed with treacle or molasses, the price varying from 2 to 3 *ánnás* per *ser*, or 1½d. to 2½d. per pound. The following are the kinds of *pithá*, or cakes made from rice flour, which are generally used :—*Til pithá*, or *lukan pithá*, *poá pithá*, *kolá chápri*, *hazár mukhí*, and *chungá pathá;* all these are sold at the rate of from twopence to threepence a pound. Besides the foregoing, several other sorts of sweetmeats are made and sold. Rice boiled in milk is called *páyas* or *parámánáá*, but this is not sold. The liquid preparations made from rice are :—*Kánjí*, rice boiled in water and allowed to remain in that state until it becomes sour, and then eaten with the liquor. *Mad* or common distilled country spirits, prepared and consumed by the Cácháris and other people who indulge in liquor; it is not sold, but its value is estimated to be about 1½d. a quart.

AREA, OUT-TURN OF CROPS, ETC.—The total area of Goálpárá

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Proper, excluding the Eastern Dwárs, which will be treated of separately in an appendix to this Statistical Account, is 2863 square miles, or 1,832,320 acres, according to the results of the Revenue Survey. Of this total, 588,800 acres, or 920 square miles, were returned as under cultivation in 1875; the amount uncultivated, but capable of cultivation, was 265,600 acres, or 415 square miles; while jungle and uncultivable waste covered 977,920 acres, or 1528 square miles. Including the Eastern Dwárs, the area of the District is 4433 square miles, or 2,837,120 acres. The area under cultivation in 1875-76 was returned at 1040 square miles, or 665,600 acres; cultivable land, 2143 square miles, or 1,371,520 acres; uncultivable and waste, 1250 square miles, or 800,000 acres. A fair out-turn from land growing *bitárí* or *áus* rice would be about 7 *maunds* of unhusked rice per *bighá*, or 15 hundredweights per acre, worth about R. 1 per *maund*, or 2s. 8½d. a hundredweight; and that from land growing *sálí* or *áman* rice, would be about 8½ *maunds* of unhusked rice per *bighá*, or 18½ hundredweights per acre, worth about Rs. 1. 4. 0 per *maund*, or 3s. 5d. a hundredweight. After the *bitárí* or *áus* crop is reaped, mustard-seed is sown in the same field as a second crop, and yields an out-turn of about 3 *maunds* per *bighá*, or 6¾ hundredweights per acre, worth about Rs. 1. 12. 0. per *maund*, or 4s. 9d. a hundredweight. In some *sálí* lands, *áus* rice is also sown as a second crop. Where this is done, the total out-turn of both kinds of crop is about 12 *maunds* of unhusked rice per *bighá*, or 26 hundredweights per acre. From the foregoing, it will be seen that a cultivator can obtain upwards of 10 *maunds* produce per *bighá*, or 22 hundredweights per acre, from two-crop land producing *áus* paddy and mustard-seed; namely, from one acre, 15 hundredweights of *áus* rice—value, Rs. 20. 7. 0 or £2, os. 10½d., and 6¾ hundredweights of mustard-seed, valued at Rs. 14. 4. 0 or £1, 8s. 6d.; total value of the produce of an acre of land, Rs. 34. 11. 0, or £3, 9s. 4½d. In the other description of land in which both *sálí* and *áus* rice is grown, the out-turn of both crops amounts to about 12 *maunds* per *bighá*, or 26 hundredweights per acre; viz. 16¾ hundredweights of *sálí* paddy, worth Rs. 27. 14. 0 or £2, 15s. 9d., and 9½ hundredweights of *áus*, worth Rs. 12. 4. 0 or £1, 4s. 6d.; making the total value of the produce of this description of land to be Rs. 40. 2. 0 or £4, os. 3d. an acre.

CONDITION OF THE CULTIVATORS.—For the support of an average-sized peasant's household, consisting of the cultivator himself,

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his wife, two children, a grown-up brother, and a female dependant, the Deputy-Commissioner considers that a farm of over twenty-four *bighás*, or eight acres in extent, would be considered a very large holding, and one below twelve *bighás*, or four acres, a very small one. From fifteen to eighteen *bighás*, or five to six acres, would be considered a comfortable-sized holding for a cultivator; but a single pair of oxen could not cultivate more than about ten *bighás*, or three and a third acres. A husbandman with a little farm of about five acres, would be as well off as a respectable retail shopkeeper, and would be in more comfortable circumstances than a man receiving a money wage of Rs. 8 or 16s. a month. As a class, the peasantry are not generally in debt. Nearly all the land is held by tenants-at-will; the proportion of the higher class of husbandmen who possess rights of occupancy, being only about 4 per cent. of the whole. With but few exceptions, the whole of the cultivators are liable to enhancement of rent; and no one is as yet known to have established a right, under Act x. of 1859, to hold land in perpetuity or with occupancy rights without enhancement. There are not many cases in Goálpárá of small proprietors who own, occupy, and cultivate their hereditary lands without either a superior landlord above them, or a sub-holder or labourer of any sort under them. A husbandman with a family, as stated above, would require about Rs. 12 or £1, 4s. od. a month to support him; but in this case he would have to gather his own firewood himself, and make his garden supply him with vegetables, as otherwise the cost would be Rs. 14 or £1, 8s. od. a month. This calculation, however, includes the value of the rice consumed by the family, which he produces from his own fields.

The Domestic Animals of Goálpárá are the following:— Both buffaloes and oxen are used in agriculture; cows are even used for this purpose by the poor Mechs and Cácháris. The animals reared for food are oxen, goats, sheep, pigs, geese, ducks, fowls, pigeons, doves, etc. Those reared for purposes of trade, or kept as luxuries or for convenience, consist, besides those above stated, of elephants, asses, mules, horses, milch-cows, milch-buffaloes, cats, dogs, and cage-birds, such as parrots, *máinas*, and *bulbuls*. The value of an ordinary cow is about Rs. 12 or £1, 4s. od.; that of a pair of oxen, Rs. 40 or £4; a pair of buffaloes from Rs. 40 to Rs. 60, or £4 to £6, according to sex. A score of sheep are worth Rs. 50 or £5; a score of kids, six

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months old, Rs. 15 or £1, 10s. od.; and a score of full-grown pigs, Rs. 60 or £6.

THE AGRICULTURAL IMPLEMENTS are as follow, viz. :—(1) *Nángál* or wooden plough, value 4 *ánnás* or 6d.; (2) *phál* or iron ploughshare, value 4 *ánnás* or 6d.; (3) *dilá*, a wooden rod to connect the plough and the yoke, value 8 *ánnás* or 1s.; (4) *joyál*, wooden yoke, 2 *ánnás* or 3d.; (5) *sayel*, pegs or nails to which the ropes are attached, 1⅓ *ánnás* or 2d.,—the above form the component parts of the plough; (6) *mái* or harrow, for levelling the land after it has been ploughed, value 2 *ánnás* or 3d.; (7) *mái jarí* or *mái-rasí*, a rope attached to the harrow, 4 *ánnás* or 6d.; (8) *larí* or *charí*, a goad for driving the oxen, ¼ *ánná* or 1½ farthings; (9) *dolibarí*, a wooden mallet for breaking the clods, 1 *ánná* or 1½d.; (10) *kolbáni* or *jalká*, a rake to gather the refuse and sweepings, 2 *ánnás* or 3d.; (11) *bidá*, a large rake with iron teeth, passed through the rice plants to clear them from weeds, and to thin the plants, value R. 1 or 2s.; (12) *paghá* or *rasí*, a rope for binding the cattle, 3 *ánnás* or 4½d.; (13) *jarí*, ropes used for various purposes, 8 *ánnás* or 1s.; (14) *kodáli* or mattock, R. 1 or 2s.; (15) *dáo*, a long knife or bill-hook to cut bamboos or clear jungle with, also used for domestic purposes, 10 *ánnás* or 1s. 3d.; (16) *káchi*, a reaping sickle, 8 *ánnás* or 1s.; (17) *khantá*, an instrument used for weeding and for loosening the earth around the plants, 2 *ánnás* or 3d.; (18) *kathár*, an axe, 12 *ánnás* or 1s. 6d.; (19) *hulábári* or *bankhá*, a pole slung across the shoulder for carrying burdens, 1 *ánná* or 1½d.; (20) *ukhaní*, used in threshing, ½ *ánná* or ¾d.; (21) *dhol*, *pachhí*, *khoráhi*, and *dálá*, various sorts of baskets used for stowing rice, 8 *ánnás* or 1s.; (22) *kulá*, a winnow for cleaning the rice, 2 *ánnás* or 3d.; (23) *chaláni*, a sieve, 1 *ánná* or 1½d.; (24) *don*, a basket measure containing five *sers*, 4 *ánnás* or 6d.; (25) *káthá*, a smaller measure, to contain ½ *ser*, 1 *ánná* or 1½d.; (26) *phanáti* or *phántá*, a sandal or shoe used by agriculturists, ½ *ánná* or ¾d.; (27) *chánch*, an adze, value 8 *ánnás* or 1s.; (28) *bátál*, a chisel, 8 *ánnás* or 1s., used by agriculturists in making or repairing implements; (29) *tokán* or *láthi*, a stick used by agriculturists in watching their fields at night, ½ *ánná* or ¾d.; and (30) *barsá*, a spear carried for the same purpose, 8 *ánnás* or 1s.; (31) *dhenkí*, a mortar worked by a pedal used in cleaning rice, 10 *ánnás* or 1s. 3d.; (32) *thorá*, the pestle of the mortar, 7 *ánnás* or 10½d.; (33) *katorá*, connected with the same, 2 *ánnás* or 3d.; (34) *khublí* or *pakhlí*, the vessel in which the paddy

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is husked, R. 1 or 2s.; (35) *ural*, a wooden mortar for pounding rice, 8 *ánnás* or 1s.; (36) *gom*, a pestle used in grinding corn, 4 *ánnás* or 6d.

To cultivate what is technically known as one plough of land, equal to about three and a half English acres, the following cattle and implements would be necessary:—one pair of oxen, a plough, harrow, rake, *bidá*, clod-breaker, two long knives or bill-hooks, two spades, an axe, adze and chisel, two sickles, rope for various purposes, two weeders, one goad, two poles for carrying burdens, a large and small basket-measure for rice, six baskets of different kinds for stowing rice, a rice pedal, a pestle and mortar, and a large vessel for husking rice in, as well as two pairs of shoes or *phántás*. The capital represented by the cattle and implements requisite to cultivate one plough of land is as follows:—a pair of oxen, value Rs. 40 or £4; agricultural implements, value Rs. 10 or £1; other implements, such as baskets, rice pedal, etc., Rs. 5. 7. 0 or 10s. 10d.; making a total of Rs. 55. 7. 0 or £5, 10s. 10d.

WAGES have greatly increased within the last twenty years. Ordinary labourers now receive Rs. 6 or 12s. a month; agricultural day-labourers receive Rs. 6 or 12s. a month near the towns, and Rs. 4. 8. 0 or 9s. per month in the rural tracts. Bricklayers' and carpenters' wages are high, averaging about Rs. 20 or £2 per month. The rates of wages in former times were as follow:—In 1850 coolies and agricultural day-labourers received Rs. 3 or 6s., and carpenters and bricklayers Rs. 12 or £1, 4s. 0d. a month; in 1860 the rates for coolies and agricultural day-labourers were Rs. 4 or 8s., and for carpenters and bricklayers Rs. 15 or £1, 10s. 0d. per month. Rates of wages may therefore be taken to have doubled since 1850, or within the last twenty-five years.

PRICES of food grains and other produce have also greatly increased. In 1859-60 the price of the best cleaned rice was Rs. 3 per *maund*, or 8s. 2d. a hundredweight; in 1871 it was Rs. 5 per *maund*, or 13s. 8d. a hundredweight. Common rice, which sold at R. 1 per *maund*, or 2s. 8½d. a hundredweight in 1859-60, had risen to Rs. 1. 8. 0 per *maund*, or 4s. 1d. a hundredweight in 1871, and to Rs. 2. 0. 0 per *maund*, or 5s. 5d. a hundredweight in 1875-76. Best unhusked paddy, which sold at Rs. 1. 6. 0 per *maund*, or 3s. 9d. a hundredweight in 1859-60, fetched Rs. 2. 4. 0 per *maund*, or 6s. 1d. a hundredweight in 1871; the price of the common description of unhusked paddy in the two years being 1s. 4d. and 2s. per hundred-

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weight respectively. Unshelled barley, which sold at Rs. 3 per *maund*, or 8s. 2d. a hundredweight in the former year, had risen to Rs. 4 per *maund*, or 10s. 11d. per hundredweight in 1871; the price of shelled barley was Rs. 5 per *maund*, or 13s. 8d. per hundredweight in 1859-60, and Rs. 8 per *maund*, or £1, 1s. 10d. in 1870. Sugar-cane, which sold at R. 1 per *maund*, or 2s. 8½d. a hundredweight in 1859-60, had risen to Rs. 1. 8. 0 per *maund*, or 4s. 1d. a hundredweight in 1871. Country spirit sold at 8 *ánnás* or 1s. the quart bottle in 1859-60; and at R. 1 or 2s. in 1871. *Mad*, the common spirit prepared from rice, and used by the Cácháris, has also risen in value, but is not generally sold; if sold, its price would be about 1 *ánná* or 1½d. per quart. No figures exist in the District records showing the prices earlier than 1860.

WEIGHTS AND MEASURES.—(1) Measures of time:—60 *bipal* = 1 *pal*; 60 *pal* = 1 *danda*; 60 *danda* = 1 *dibas*, or full day of twenty-four hours, from sunrise to sunrise (an English hour is equal to 2½ *danda*); 7 *dibas* = 1 *saptaha* or week; 15 days = 1 *pakshá*; 30 days = 1 *mas* or month; 12 calendar months = 1 *batsár* or year. The increasing fortnight of the moon's age, or from new moon to full moon, is termed the white or *sukla pakshá*; and the decreasing fortnight, or from full moon to the next new moon, the black or *krishna pakshá*. The majority of the people, in speaking of the time, do not mention the hour of the day, but speak of it as morning, noon, the time of going to or returning from the fields, supper-time, etc. They have also another way of expressing time; and it is no uncommon thing to hear a man, in describing the time required to do a thing, mention it as 'the time required in eating four betel nuts,' or in 'smoking tobacco once.' Each day is divided into four *prahás* or watches of about three hours each, or longer, according to the season; the nights are also divided in the same manner. The Bengalí era is used in all mercantile transactions; the present year (1876) is 1283 of this era. The *Sakábda*, or era introduced by Sulivahan, a powerful king of southern India, is used in astronomical calculations, and for the purpose of casting horoscopes, etc.; the present year is 1797. The *Sambat*, or era introduced by Vikramáditya, the predecessor of the above-mentioned monarch, is used by the Márwárí merchants among themselves, and also by other persons who deal with them; the present year is 1932. The Christian era is also now in use in the Courts, as in other Districts. In the *parganás* of Hábrághát and Khuntághát, on the estate

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of the Bijní Rájá, there was formerly in use an era called *Parganáti*, which has now ceased to be used; it is three years in advance of the Bengalí era. The Bengalí and *Sakábda* eras both commence on the first day of the month of Baisákh, and end on the last day of Chaitra. The *Sambat* commences on the Rámnavani or birth-day of Ráma, in the month of Chaitra. The landholders calculate the year from the first day on which they make their current annual collections of rent (*punyá*), but each landlord has his separate *punyá* day. Dealers in cotton reckon their year from Agra-háyan, or the month in which new cotton is obtained; and dealers in timber from the month of Kártik, for a similar reason. (2) Measures of quantity and weight. Grain is bought and sold according to the following standard:—5 *sikki* = 1 *káchhá*; 4 *káchhá* = 1 *chhaták*; 4 *chhaták* = 1 *poyá*; 4 *poyá* = 1 *ser*; 5 *ser* = 1 *pasuri*; 8 *pasuri* = 1 *maund*, equal to 82$\frac{2}{7}$ lbs. avoirdupois. For convenience of calculation, in all conversions of English into native weights, or *vice versa*, the *maund* throughout this Statistical Account has been taken at 82 lbs. avoirdupois. (3) Liquid measure:—5 *sikki* = 1 *chhaták*; 4 *chhaták* = 1 *poyá*; 4 *poyá* = 1 *ser*; 40 *ser* = 1 *maund*. (4) Money is thus calculated, but the following are merely imaginary standards for the purposes of computation:—3 *dánti* = 1 *kránti*; 3 *kránti*, or 4 *kág*, or 80 *til* = 1 *kauri* or cowrie; 4 *kauri* = 1 *ganda*; 5 *ganda* = 1 *buri*, equal to 3 *pies* or 1$\frac{1}{2}$ farthings. The coins current in the District are the same as elsewhere throughout India, being as follow:—12 *pies* = 1 *ánná* or 1$\frac{1}{2}$d.; 4 *ánnás* = 1 quarter rupee or 6d.; 8 *ánnás* = 1 half rupee or 1s.; 16 *ánnás* = 1 rupee or 2s. (nominal). (5) Gold and silver measure:—4 *dhán* = 1 *rati*; 6 *rati* = 1 *ánná*; 4 *ánnás* = 1 *sikki*; 2 *sikki* = 1 *ádháli*; 2 *ádháli* = 1 rupee; 16 rupees = 1 gold *mohar* of 180 grains troy. (6) Cloth measure:—3 *jab* = 1 *anguli* or finger-breadth; 3 *anguli* = 1 *girá*; 8 *girá* = 1 *háth* or cubit of 18 inches; 2 *háth* = 1 *gaz* or yard. (7) Land measures:—3 *jab* = 1 *anguli*; 4 *anguli* = 1 *muti*; 3 *muti* = 1 *bigát*; 2 *bigát* = 1 *háth*; 5 *háth* = 1 *chhaták*; 16 *chhaták* = 1 *káthá*; 20 *káthá* = 1 *bighá*, equal to 14,400 square feet. In Hábrághát Fiscal Divison, a different land measure is in vogue, as follows:—14 *háths* or cubits = 1 *tár* or pole; 60 *tár* or 840 *háth* in length by 8 *tár* or 112 *háth* in breadth make one *hál* = 17 *bighá*, 4$\frac{1}{2}$ *káthá*, or a little less than six acres. This is what is called a *káchhá hál*. A *páká hál* is twice this area. In Khuntághát Fiscal Division, 12 *háth* make a *tár* or pole; and 60 *tár* in length by 10

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in breadth make one *hál*, as above. This *hál* is again divided into 16 parts called *ánnás*, each of which is equal to about 1 *bighá*, 1½ *káthá*. Another standard of measuring land is as follows:—4 *anguli* = 1 *muti*; 11 *muti* = 1 *gaz* or English yard; 40 *gaz* in length by 40 in breadth = 1 *don*; 20 *don* = 1 *bishi*, equal to 20 *bighá*. (8) Measures of distance:—3 *jab* = 1 *anguli*; 4 *anguli* = 1 *muti*; 3 *muti* = 1 *bigát*; 2 *bigát* = 1 *háth*; 2 *háth* = 1 *gaz*; 4 *háth* = 1 *dhanu*; 1000 *dhanu* = 1 *tál*; 2 *tál* = 1 *kos*; 4 *kos* = 1 *yojan*. A *kos* is generally reckoned to be 2 miles; but in Goálpárá the local *kos* is equal to 1 mile, 1 furlong, 3 poles, 3½ yards, English measure.

LANDLESS LABOURING CLASSES.—There are five or six different classes of people in the District who own no land of their own, but either work as servants or till the lands of others for hire. *First*, Persons regularly engaged as servants, who receive from 8 *ánnás* to Rs. 1. 8. 0, or from 1s. to 3s. per month as wages, besides food and clothing; these are called *chákar*. *Second*, Persons who have been paid in advance a certain sum of money. In this case, the money is a sort of loan, and the borrower engages to till the lender's land in lieu of interest. For his support he receives 1½ *maunds*, or a little over a hundredweight of paddy, and half a pound each of oil and salt per month; for clothing, he gets annually two *gámchás* or napkins, a *chádar* or sheet, and two *dhutís* or waist-cloths. These men are called *bándhá*, or bondsmen. They get no share of the produce, and are only released from their service when they have repaid the amount borrowed in full. The contract is sometimes called *panjáli*. *Third*, Persons who receive an advance of money, and till the land of the man who employs them, the latter finding the ploughs, oxen, seed, etc. These men cultivate the land, and without regard to the advance, divide the produce in equal shares with the actual proprietor. They have, however, to pay their share of the rent of the land, which is deducted from the value of the crop before the division is made. A man who works under an agreement of this description is termed an *ádhiyár* or *ádhi háluá*. In addition to cultivating the land, he has also to perform certain other work for his employer. *Fourth*, Persons who have no land of their own, but cultivate the fields of others with their own ploughs and oxen, and also find the seed. In this case, they receive an equal share of the produce, but do not pay anything towards the rent of the land. These men are termed *prájás*. *Fifth*, Persons who cultivate the lands of others, and also pay the rent,

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as well as serve the owners on certain stated days. This description of tenure is called *chukáni*. *Sixth*, Persons who cultivate the land of others, and, instead of paying rent, cultivate additional lands belonging to the same owner without any payment. Lands given on condition of service of this sort are termed *chákarán* lands. In *debottar* and *bráhmottar* lands, or lands set aside for the worship of the gods and the maintenance of the priests, this species of service exists. *Seventh*, There is also another kind of contract for cultivating land, viz.:—persons occasionally cultivate the land of another, and live in the owner's family, on the condition that the latter shall give him his daughter in marriage, or else procure another wife for him. In case of breach of contract on the part of the owner of the land, he has to pay a certain stated sum of money as damages. In case the person who contracted to cultivate the land should leave the service, he has to pay the owner damages. The above descriptions of contract are on the increase in Goálpárá, owing to recent general enhancement of rents, and partly also to the fact that persons from neighbouring Districts are now beginning to settle here. Women and children are largely employed in the fields.

Spare and Waste Lands.—There is a great deal of spare land in Goálpárá District; and in order to encourage the extension of cultivation, waste-land tenures are readily granted. The lands are leased out to new settlers, and a remission of rent is allowed for two or three years, in order to enable them to make a fair start and to settle conveniently. This remission is termed *páil*. In certain cases, also, money advances are made to new settlers. Under all the circumstances, it appears that this description of tenure is decidedly favourable to the cultivator. The tenure is called *páil pattá*.

Land Tenures.—With the exception of the Eastern Dwárs, which were acquired at the close of the Bhután war in 1864-65, the land revenue of the District is permanently settled. There are altogether eighteen permanently-settled estates in the District. Twelve of these were formerly held by border chieftains, who paid a nominal tribute to the Mughul Emperors. At the time of the decennial Settlement of Bengal, this tribute was accepted as land revenue without any detailed assessment of the estates being made. When the decennial Settlement was made permanent, the tribute paid by the chieftains was tacitly allowed to become the

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permanent assessment of land revenue. The remaining six estates consist of lands originally held revenue-free on non-valid titles; these have been resumed by Government, but a settlement was made with the holders at rates fixed in perpetuity. The cultivators' tenures in the permanently-settled tract do not differ materially from those of the Bengal Districts to the south and west. The actual cultivator very rarely holds his fields direct from the *zamíndár* or superior landlord. Ordinarily he is a sub-tenant of a man styled a *jotdár*; and sometimes he is a sub-tenant of a sub-tenant. The names of some of these intermediate tenures between landlord and *rayat* are given below. A cultivator's holding is frequently in hopeless intricacy, both as regards area, rate of rent, and other terms of tenancy. The Deputy-Commissioner states, however, 'that if he is discreet in concealing his gains, and avoids raising the cupidity of the person to whom he pays rent, he generally manages to lead a tolerably comfortable life. He has enough to maintain himself and family, and though his ordinary garments are of the scantiest description, this is rather a matter of taste and comfort. In the recesses of his hut there is always a bundle or rude trunk containing holiday rags, and objects of male and female finery, in which the family disport themselves at festivals, marriages, and other similar occasions.' Above the cultivator is the *jotdár*, who holds his lands direct from the *zamíndár*, and either sub-lets or cultivates them through the agency of others, who usually, in lieu of wages, are remunerated by a share of the produce. Many of the *jotdárs*, as well likewise some of the cultivators, have held their lands from time immemorial at fixed rates of rent, and, according to the law, are not now liable either to ejectment or enhancement. The Deputy-Commissioner, in his report to me, writes as follows with regard to this subject:—'I have had brought before me a very ingenious device, by which some *zamíndárs* have endeavoured to extinguish these occupancy rights of *jotdárs* and *rayats*. The *zamíndárs* have interchanged very few *pattás* (leases) and *kabuliyats* (counterpart leases), with either *jotdárs* or cultivators. Their *parganás* or estates have been divided off into large collecting circles or *tahsíls*, and these again are subdivided into smaller collecting circles miscalled *jots*. The so-called *jotdárs* of these tracts are very frequently non-resident. They agree to pay the rent of a hamlet or of a given area of land into the *zamíndár's tahsíl*, and they are remunerated by a lump sum previously agreed upon, or by a commission on the amount collected, or they are

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allowed to make what they can on their own account by perquisites in money or kind from the actual tenants. These fictitious *jotdárs* receive a *pattá* or lease, for a stated term of years, from the *zamíndárs*, and execute in return a *kabuliyat* or counterpart, by which they declare that after the expiration of the term of lease, all occupancy rights in the land lapse to the *zamíndár*. Under colour of these *kabuliyats* it has been attempted to be maintained by the *zamíndárs* that the actual cultivators possess no occupancy right, since occupancy rights cannot be created or exist under a subordinate tenure. The question has come before me judicially, and I have invariably held a *jotdár* of this type to be simply a rent-collector or minor *tahsíldár*, whose arrangements with the *zamíndár* with regard to the collection of rent can in no way affect the position of the actual tenants. The subject is one which *zamíndárs* are loath to press to an issue, and they have ordinarily rested content with my decision.' In some cases, but rarely, the *zamíndár* or superior landlord makes a direct settlement with the cultivators themselves, without any intermediary. These *rayats* are termed *karárí* husbandmen, and are simply tenants-at-will, liable to periodical enhancements of rent. In certain cases, where lands are held under a contract, the holders are termed *chukánidárs*. *Sakhbas* or *khudhbas* husbandmen are those who hold lands under the *zamíndár*, and who, in lieu of paying a money rent, render certain services (but not of a menial nature) to their holders. *Ijárás* are farms of the rent-collections. A *zamíndár* commonly, in order to save trouble in realising his rents, farms out the collections of different villages or stated areas of land for a certain number of years, at a fixed rent. The lease-holder or *ijáráddár* squeezes as much as he can out of the tenants, making over to the landlord the fixed sum which he has agreed to pay, and retaining the balance for himself. If, however, he cannot collect as much as the sum for which he is liable to the landlord, he must bear the loss. At the end of the term for which the lease was granted, a new agreement is entered into between the landlord and the *ijáráddár*. In some cases *ijárá* tenures are granted by the *zamíndárs* in perpetuity at an unalterable rate of rent; these are called *maurusí* or hereditary *ijárás*. Besides the classes of tenures enumerated above, there are a variety of rent-free tenures granted by the *zamíndárs*, for religious purposes, or in reward for services rendered.

The temporarily-settled estates in Goálpárá consist principally of

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the Eastern Dwárs, where the proprietary right in the soil rests entirely with the Government. The Dwárs are called Bijní, Chirang, Sidlí, Rípu, and Gumá. In the first-named four the settlement is *rayatwárí*, as in Assam Proper, while in Gumá Dwár the settlement is made with the *jotdárs*, or superior tenants. The Rájás of Bijní and Sidlí, and a farmer in the case of Rípu and Gumá, were allowed to engage for the settlements of those Dwárs for a period of seven years from 1870-71; Chirang Dwár being held *khás*. The other temporarily-settled tracts consist of a few small estates which were held under non-valid revenue-free grants, now resumed by Government and temporarily settled with their holders; two estates which escheated to Government on the death of the holders without heirs; and two alluvial accretions (*chars*), in which no private proprietary right could be established.

Relations between Landlord and Tenant.—On this subject the Deputy-Commissioner reports as follows:—'On the whole, where no unusual cupidity is displayed on the part of the *zamíndárs* or their underlings, and no extraordinary recusancy is exhibited by the occupants, the present relations of landlord and tenant are satisfactory. Very few rent suits are instituted, and cases of oppression in connection with the exaction of rent are seldom reported, although, I believe, they occur occasionally. When an arrear of rent is due, or alleged to be due, the landlord sometimes, in order to avoid the complicated proceedings of a regular suit in a court of law, prefers to arrest on his own account and detain in custody either the defaulting tenant or some member of his family, until an arrangement can be arrived at. If the tenant cannot raise money to satisfy the landlord's demand, a sum equal to the amount claimed as rent is nominally borrowed from a subordinate or relation of the landlord, and a stamped bond is duly executed by the alleged defaulter, as if for an ordinary debt. The money borrowed is at once paid over to the landlord; and if the tenant omits to repay it with interest to the nominal lender, a decree is obtained in the Civil Court, without the harassing details of proving rates of rent, execution of *kabuliyat*, area under cultivation, and other minutiæ. In one instance in which the executor of the bond denied liability, and complained of the manner in which the bond had been obtained, it appeared that considerable pressure had been used, and that the tenant's brother had been detained in custody or surveillance at the house of the landlord

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for nine days, and the tenant himself for four days, before an arrangement could be arrived at and the bond executed. The Magistrate considered the landlord guilty of illegal confinement, and sentenced him to a year's imprisonment. But, on appeal, it was held that the detention complained of did not come within the legal definition of wrongful confinement; the subject was deemed to be merely a dispute between landlord and tenant, and the accused was released. The tenant was subsequently sued on the bond by the lender (a brother of the landlord), who obtained a decree. I do not think that expedients of this nature are very frequently resorted to, but they are not by any means singular. In the majority of cases, the tenant accepts his liability after executing the bond, and sets about endeavouring to pay it, in order to avoid incurring the additional liability of heavy interest.'

RATES OF RENT in Goálpárá Proper vary in different parts of the District. The rates returned by the Deputy-Commissioner as current in 1870 were as follow:—(1) In Karáibárí *parganá*, the *hál* of 12½ *bighás* is the standard of land measurement; the *hál* being equal to 4⅛ acres. *Bastu*, or homestead land, rents for Rs. 9 per *hál*, equal to 4s. 3¾d. per acre; first quality rice land on which *sálí* crops are grown, rents for the same as *basti* land; second quality rice land on which *áus* crops are cultivated, Rs. 8 per *hál*, equal to 3s. 10d. per acre; *sálí* rice land, on which jute or other crops are also grown, Rs. 5 per *hál*, equal to 2s. 4¾d. per acre. (2) In Hábrághát *parganá*, the standard *bighá* of 14,400 square feet, equal to one-third of an English acre, is the accepted land measurement, and the rates are as follow:—Homestead land with garden, R. 1 per *bighá*, or 6s. per acre; homestead land, 11 *ánnás* 4 *pie* per *bighá*, or 4s. 3d. per acre; *sálí* or *áman* rice land, 7 *ánnás* per *bighá*, or 2s. 7½d. per acre; ditto, second quality, 6 *ánnás* 3 *pie* per *bighá*, or 2s. 4d. per acre; ditto, third quality, 5 *ánnás* 6 *pie* per *bighá*, or 2s. 0¾d. per acre; *áus* land, 2 *ánnás* 10 *pie* per *bighá*, or 1s. 0¾d. per acre. (2*a*) In Khuntághát *parganá*, where the standard *bighá* is also current, the rate of rent for an acre of homestead land is returned at 8 *ánnás* a *bighá*, or 3s. an acre; *sálí* or *áman* rice land, 9 *ánnás* 4 *pie* per *bighá*, or 3s. 6d. per acre; *áus* rice land, 4 *ánnás* a *bighá*, or 1s. 6d. an acre. (3) In Tariá *parganá*, the rates are returned as follow:—*Bastu*, or homestead land, Rs. 20 per *hál* of 11½ *bighás*, or 3⅝ acres, equal to 10s. 5¼d. per acre; *áman* rice land, first quality, Rs. 12 per *hál*, or 6s. 3d. per acre; ditto, second quality, Rs. 9

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per *hál*, or 4s. 8¼d. per acre; ditto, third quality, Rs. 7 per *hál*, or 3s. 7¾d. per acre; *áus* rice land, Rs. 6 per *hál*, or 3s. 1½d. per acre. (4) In Parbatjoár *parganá*, the *hál* is equal to 23½ *bighás*, or 6⅝ acres, and the rate for homestead land is Rs. 9 per *hál*, or 2s. 4¼d. per acre. The rates for other descriptions of land in this *parganá* are not given. (5) In Ghurlá *parganá*, the *hál* is equal to 10½ *bighás* or 3½ acres, the rates of rent being as under:—First quality homestead land, Rs. 25 per *hál*, or 14s. 3¼d. per acre; second quality, ditto, Rs. 20 per *hál*, or 11s. 5d. per acre; first quality *sálí* rice land, Rs. 11 per *hál*, or 6s. 3¼d. per acre; second quality, ditto, Rs. 10 per *hál*, or 5s. 8½d. per acre; *áus* rice land, Rs. 9 per *hál*, or 5s. 1½d. per acre; land for mustard-seed and pulses, Rs. 8 per *hál*, or 4s. 6¾d. per acre. (6) In Jamirá *parganá*, the rates are returned as the same as in the foregoing, as also in (7) Golá Alamganj. (8) In Chápar *parganá*, the *hál* is very small, being only equal to 2 *bighás*, 14 *káthás*, or $\frac{9}{10}$ths of an acre; the rate for homestead land is Rs. 5. 8. 0 per *hál*, or 12s. 2½d. per acre. (9) In Mechpárá *parganá*, the *hál* is equal to 7 *bighás*, 6 *káthás*, or 2⅔ acres; the rate for homestead land being Rs. 8 per *hál*, or 6s. 7d. per acre. (10) In Goálpárá *parganá*, the standard *bighá* is the current measurement, the rate for homestead land being, in the town, Rs. 12 per *bighá*, or £3, 12s. od. per acre. In the three foregoing *parganás* the rate for other descriptions of land is not mentioned. (11) In Gilá *parganá*, the *hál* is equal to 11½ *bighás*, or 3⅝ acres; homestead land rents for Rs. 20 per *hál*, or 10s. 5¼d. per acre; and rice land, according to quality, from Rs. 6 to Rs. 9 per *hál*, or from 3s. 1½d. to 4s. 8¼d. per acre. (12) In Kálumálupárá *parganá*, the *hál* is equal to 6 *bighás*, 14 *káthás*, or 2$\frac{3}{10}$ acres, the rate for homestead land being Rs. 7 per *hál*, or 3s. 0½d. per acre. There is no particular class of cultivated rent-paying land in Goálpárá, beyond the classification given above. Although the *hál* varies in size in different *parganás*, the *bighá* measurement is invariably the Government standard of 14,400 square feet.

In the temporarily-settled Eastern Dwárs, *pattás*, or leases, were granted to the cultivators in Bijní, Sidlí, and Rípu Dwárs, and to the *jotdárs* in Gumá Dwár, determining the rates at which they are bound to pay for the land in their possession. The rates of assessment in Bijní, Sidlí, Chirang, and Rípu Dwár were fixed as follow:—Homestead and winter rice land, Rs. 1. 8. 0, or 3s. an acre; *pharingati*, or dry land growing miscellaneous crops, 12 *ánnás*, or 1s. 6d.

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per acre; *patit*, or jungle land included in the holding, 1½ *ánnás*, or 2¼d. per acre. In the case of Gumá, rents were fixed at the reduced rates of R. 1 (2s.), 8 *ánnás* (1s.), and 1½ *ánnás* (2¼d.) per acre respectively.

MANURES, IRRIGATION, ROTATION OF CROPS, ETC.—For *ús* and sugar-cane lands, which are situated above the level of fertilizing inundations, manure, consisting chiefly of cow dung, is used. In the case of sugar-cane lands, cow dung is spread over the fields four or five times a year, from forty or fifty *maunds* per *bighá*, or from four and a half to five tons per acre, being required. The same quantity is said to be necessary for the *ús* crop, if the fields lie high; but most *ús* land being low and liable to inundation, there is little or no necessity for manure. The rotten roots of old plants also make an excellent top-dressing. No cost is necessary in procuring manure for the fields. The dung of the cattle is thrown on the fields every morning and evening, and spread over the land when it is ploughed. In lands bordering on the hills, irrigation is used for the *áman* or *sálí* crop; the hill streams, and, in a few cases, artificial channels running from them, are the means employed for the purpose. No cost is involved in irrigating; all the villagers combine, and do the work for their common benefit. Wells are not used for purposes of irrigation. Land is generally allowed to remain fallow for a portion of the year. That is to say, only one crop in the year is usually taken off the same field; the soil is allowed to rest between the period of reaping and the next ploughing, and that is all; for instance, *sálí* lands are allowed to remain fallow from January to about June. In certain cases, however, two crops are taken off the same land in one year, viz. both *ús* and *sálí* crops. The land is ploughed for the *ús* seed in February, and then sown. In June the crop is reaped; the land is again ploughed almost immediately, and *sálí* rice is sown, this crop being reaped in December. In the same way, lands are ploughed for *ús* rice in February and March, and the crop reaped in June and July. The land is then again ploughed and mustard-seed sown in October and November, the crop being reaped in January and February.

NATURAL CALAMITIES.—Blights, floods, and droughts occasionally occur. In the former case, worms and insects destroy the young plants and seedlings, and sometimes cause considerable destruction to the crops. In 1863, the District was visited by swarms of

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locusts, but their ravages were fortunately not of such a nature as to materially affect the general harvest. Within the experience of the present generation, blight has not occurred on so serious a scale as to cause anything like a total loss. The people know no remedial measures against blight, and merely pray to their superior deities or to the village divinity to remove the scourge. The principal cause of floods is the rising of the Brahmaputra, assisted by the contributions of the numerous hill streams, and heavy rainfall upon the low-lying tracts. The western portion of the District is most subject to floods, which were very high in 1860 and 1870. In both those years, however, the injury done was not of such a serious character as to materially affect the general prosperity of the District. There are no important embankments or other defensive works against floods in Goálpárá. There is, however, an ancient earthen wall in the Ghurla, Jamirá, and Tariá *parganás*, but it does not appear to do any good to the country through which it passes in the way of keeping out floods. The Deputy-Commissioner reports that there is a need of such protective works against excessive flood. Drought is caused principally by absence of local rainfall, and not from the failure of the rivers to bring down a sufficient supply of water. Drought, however, is a calamity which is of very rare occurrence; and the Deputy-Commissioner states that no drought to any serious extent has occurred within the memory of the present generation. No means are adopted as a safeguard against drought, and there is no necessity for the construction of canals or other artificial means of irrigation. The District is so far fortunate, that the counteracting influences of flood and drought keep it always free from the effects of a general famine. That is to say, in times of flood, the increased fertility of the higher levels would compensate in some measure for the loss of crops in the low-lying lands; and, on the other hand, in seasons of drought, the yield from the low marshy tracts would tend to make up for the sterility of the high lands.

Famine Warnings.—The famine of 1866-67 did not extend to Goálpárá, although from the demand of grain elsewhere prices rose considerably, and had not, up to 1871, returned to the rates which ruled previous to 1866. Since the country has been under British rule, there has been no famine in the District of such a serious character as to require Government interference. If, however, the price of coarse rice, such as that commonly used by the lower

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classes, should rise as high as 3 *ánnás* a *ser*, or 2¼d. a pound, the Deputy-Commissioner is of opinion that relief operations would become necessary. In the neighbouring District of Nowgong, one of the most productive Districts of Assam, there was a great scarcity in 1858, when the Magistrate of the District asked Government, through the Commissioner of the Province, for relief. The price of common rice during the first and second quarters of the year was 3 *ánnás* a *ser*, or 2¼d. a pound, and for a few days rose as high as 4 *ánnás* a *ser*, or 3d. a pound. The distress was so great that the Magistrate was compelled to distribute grain among the people from the stores of the traders, after paying them the *bázár* prices. From these circumstances, the Deputy-Commissioner is of opinion that Government relief operations would become necessary if the price of rice rose to 3 *ánnás* a *ser*, or 2¼d. a pound. A family in Goálpárá generally consists of five or six persons, and five *sers*, or ten pounds of rice, are necessary for their daily support. In such a case, it would cost a rupee or two shillings a day to pay for this quantity of food, which would be nearly three times the amount ordinarily expended for the purpose. The rise in the value of common rice to more than 2 *ánnás* a *ser*, or 1½d. a pound, soon after reaping time, in a season when both the *sálí* and *áus* rice crops were less in amount than five-eighths of the ordinary harvest of the District, would be a warning of famine later in the year. Goálpárá mainly depends upon the *áman* harvest, and the total, or almost total, failure of this crop could not be compensated by any success in the other two. In the event of severe distress, the means of communication by means of steamers and boats along the Brahmaputra, and other rivers, would be sufficient to avert the extremity of famine by importation from other Districts; roads, however, and a railway, would be a very valuable auxiliary in such an emergency, and are still needed. The establishment of grain depots at Goálpárá, Dhubrí, Manikachar, and Lakshmipur, would prove of great assistance in reducing the distress.

Foreign and Absentee Landlords.—There are no European landlords on the revenue-roll of Goálpárá, nor any Musalmán proprietors. The only place in which there are any absentee landlords, is Karáibárí *parganá*, which is owned by shareholders who reside in the neighbouring District of Rangpur.

Roads and Means of Communication.—The principal road in Goálpárá under the management of the Public Works Department

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is that portion of the Assam Grand Trunk Road which enters the District from Kámrúp Dhupdhará, in Hábrághát *parganá*. Up to 1871, the Assam Trunk Road was only completed as far as Agiá, in Mechpárá *parganá*, in Goálpárá; but, since the formation of the Chief-Commissionership of Assam, it has been constructed so as to join the Bengal system of roads. Suitable *saráis* and rest-houses for travellers, and shops for the sale of provisions, have been established along the road, so that ingress to and egress from the Province are now deprived of much of the difficulty which obstructed travellers in former years. The road from Goálpárá to Singamárí, a distance of sixty-four miles, is also under the management of the Public Works Department. The road from the Subdivisional Station of Dhubrí to Kerbárí, a distance of about twenty-six miles, is also repaired from Imperial funds, but is under the control of the Subdivisional officer at Dhubrí. Beyond the Sankos, this road joins the Kuch Behar road. The other local roads under the District officer are as follow:—Goálpárá to Karáibárí; Goálpárá to Jirá; Goálpárá to Lakshmipur; Jogigophá to Datmá; Bijní to Rahá, in the neighbouring District of Kámrúp. Most of these lines of roads are said to be in poor condition. Besides the above, a new road has been constructed from Jogigophá to Bijní, by the officers who have the management of the estate of the young proprietor of Bijní. The country routes or pathways in Goálpárá are the following:—Dámrá to Dhupdhárá; Dámrá to Sálmárá; Goálpárá to Nibárí; Kítkibárí to Jirá; Jogigophá to Rahá; Sálmárá to Bijní; Jogigophá to Sálmárá; Jogigophá to Bilásupárá, *via* Sálemchá and Hakmá; and from Bilásupárá to Gaurípur, where it joins the road from Dhubrí to Kherbárí. The road from Rahá to Bijní was extended to Haldibárí, in the Western Dwárs, during the progress of the Bhután Expedition. The Road Cess Act was applied to Goálpárá District in 1875. No large markets have lately sprung up along any of the principal routes of traffic, with the exception of one at Dumariá in Khuntághát *parganá*, where the family of the Bijní Rájá has been lately residing. At the end of 1875-76 there were 46 miles of first-class, 34 miles of second-class, and 300 miles of third-class roads in Goálpárá.

There are neither canals nor railways in the District. It has been proposed to extend a line from the Northern Bengal State Railway along the north bank of the Brahmaputra to Jogigophá, opposite Goálpárá town; and this project, when carried into effect,

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will prove of immense benefit, not only to Goálpárá District, but to the Assam Province generally.

THE PRINCIPAL LOCAL MANUFACTURES of Goálpárá are the making of brass and iron utensils and instruments, gold and silver cups and ornaments, knitting, sewing, cloth-weaving, oil-pressing, carpentry, and pottery, etc. The braziers make a description of copper or brass cup called a *kánsá*, and the goldsmith a silver tray called *thagi* or *sarái*, occasionally inlaid with gold, the manufacture of which is peculiar to Assam. From the *mugá* and *eriá* silk the people weave cloth for wearing apparel. Generally speaking, the cloth woven in Goálpárá is inferior in texture to that of Upper Assam, but superior in point of durability. The coarser description of cloth is that manufactured from the *eriá* silk, which is worn by most of the lower classes of the District. The *eriá* silkworm is so called from the fact of its being commonly fed on the *eriá* or castor-oil plant. The process of unwinding the cocoons is very simple. The cocoons are generally boiled in water before being unwound; when they are not so treated, they are put together for some days with *amritá* or *madhu* fruit. This causes the cocoons to rot, and as soon as this process commences the threads are spun, either with the hand or by means of a spindle. The *mugá* worm is fed on the leaves of the *sáolá* or *súm* tree. The cocoons are boiled in a solution of alkali obtained from the ashes of mustard and other plants, and a wheel is then employed to spin the threads. The processes of weaving are the same as those followed in Bengal. With but few exceptions, the people of Goálpárá are agriculturists; the social condition of the small body comprising the manufacturing class is not high, and they rank little above the poorer agriculturists or *chásás*. The majority of the people weave their own clothes, make their own baskets, etc., and build their own houses, collecting the necessary materials for the purpose from the neighbouring jungle. With the exception of carpenters, artisans are very seldom engaged on monthly hire. Goldsmiths, braziers, potters, etc., work by the job; but in the few cases where they do engage themselves to work by the month, from Rs. 10 to Rs. 15 or from £1 to £1, 10s. 0d. would be a fair estimate of a month's wages. Manufactures are generally conducted by the people who follow such occupations in their own houses, and for sale on their own account. Sometimes, however, they execute orders for others, on the materials being

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furnished, and a money advance being made. In certain cases, also, carpenters, goldsmiths, etc. come to the house of the persons whose orders they have to execute, and do their work there. In former days, when means of communication for trade with other parts of the country were very limited, the manufacturing classes were better off than now, and used to make solid and good work; but as trade increased, and articles from Lower Bengal and other parts of the country were imported into the District and sold at a cheaper rate, the manufacturers of Goálpárá declined in prosperity, and many have now abandoned their occupation. Shops for the sale of articles of imported manufacture are scattered all over the country; and as the people found they could obtain the imported articles cheaper, the local manufacturers have naturally suffered. The gold, silver, and brass work, as well as the cloth which was woven in former times, besides other articles of manufacture, were of far superior workmanship, and made with much less alloy, than those they now get from the shops; but local manufactures are being neglected, owing to the inability of the makers to compete with the cheaper and inferior imported articles. There is no class of manufacturers in Goálpárá hereditarily attached to any manufacture, with the exception of the potters, who rigidly adhere to their caste occupation. No mines or quarries have ever yet been discovered in Goálpárá, nor is there any reason to believe that any mine or quarry was ever worked in former times. No gold-washing is carried on in the District.

COMMERCE.—The chief articles of trade in Goálpárá are rice, paddy, *kalái*, pulses of different sorts, jute, lac, *eriá* and *mugá* silk, *pipáli* or long pepper, wax, *chiná*, *káon*, mustard-seed, ivory, oil, *sál* logs and other kinds of timber, castor-oil seeds, *til* seed (Sesamum orientale), canes and rattans, molasses, tobacco, mats, cotton, earthen pots of various descriptions, brass and bell-metal cooking and household utensils, clarified butter, baskets, dried fish, country cloth, beads and other trinkets, *pán*, betel-nuts, wooden furniture of country make, such as stools, boxes, etc., long country knives, etc., vegetables and fruits, reeds, grass, and bamboos, besides a considerable number of animals, such as cows, bullocks, buffaloes, goats, sheep, pigs, etc. The principal seats of commerce and trade in the District are Goálpárá, Bilásupárá, Bijní, Dhubrí, Jogigophá, Dumariá, Gaurípur, Patámárí, Agámani, Simlábárí, Kherbárí, Dimákarí, Bagribárí, Marnái, Rangjulí, Dámrá, Jirá, Nibárí, Singimárí,

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Rájábálá, Putimárí, Manikachar, Karáibárí, and Dálo. The local trade of Goálpárá is carried on by means of periodical fairs on the occasion of religious festivals, as well as at permanent markets. Small shops are scattered all over the country, and *háts* or markets are held on certain days of the week in most of the villages. Besides these, a number of petty traders, called *básánia bepárí*, literally floating or moving traders, visit almost every village, for the purpose of exchange or sale of certain articles, and the purchase of others. The *háts* or markets in the small villages along the Gáro frontier, such as Dámrá, Jirá, Nibárí, Patámárí, etc., are held generally once a week, and are attended by numbers of Gáros, especially in the winter season, who bring down the produce of their hills for sale or barter, and purchase in exchange other requisites which they are unable to obtain in their own villages. Ordinarily, the crops of the District suffice to meet the local demand, and a surplus is left over, which is sold to other parts of the country. The principal exports are mustard-seed, jute, cotton, timber, and lac. Small quantities of wax and ivory are also exported, because a very scanty use is made of them by the people in the way of manufactures. The imports obtained in exchange for the commodities which the District has to dispose of are principally the following:—Rice, salt, pulses of different kinds, oil, cotton thread, sugar, clarified butter, tobacco, treacle, piece-goods, spices, brass and bell-metal utensils, gold and silver articles, chinaware, paper, hardware, spirits, *gánjá*, opium, musical instruments, spades, knives, etc., besides a variety of articles of European manufacture. The table on the opposite page shows the estimated amount of the import and export trade of the District. The Deputy-Commissioner is of opinion that, upon the whole, the value of the imports is greater than that of the exports. Although the balance of trade would therefore appear to be against the District, an accumulation of coin is thought to be going on in the hands of the agriculturists. The local trade is principally in the hands of Márwárí merchants. The following are the only periodical trading fairs which are held in the District. At Dolgomá, in Hábrághát *parganá*, a fair is held in the month of January, on the occasion of the anniversary of the death of the high priest of that place. Another fair takes place at Káthálmári in the same month and on a similar occasion. Both these fairs continue for two or three days. On the day of the great bathing festival in

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Estimated Import and Export Trade of Goalpara District.

Articles.	1868-69.	1869-70.	1870-71.	1871-72.	1872-73.
Imports.					
Salt,	56,920 *mds.*	45,418 *mds.*	48,719 *mds.*	55,797 *mds.*	54,444 *mds.*
Rice and other staples,	499,596 ,,	498,999 ,,	566,773 ,,	497,986 ,,	586,949 ,,
Sugar,	2,726 ,,	2,515 ,,	2,636 ,,	3,117 ,,	3,001 ,,
Oil,	10,113 ,,	12,113 ,,	13,115 ,,	12,960 ,,	15,690 ,,
Ghí,	5,033 ,,	5,383 ,,	5,061 ,,	5,668 ,,	6,747 ,,
Tobacco,	8,772 ,,	7,334 ,,	9,732 ,,	9,873 ,,	10,773 ,,
Cotton thread,	107 bales	103 bales	97 bales	115 bales	127 bales
Silver,	3,102 *tolás*	1,994 *tolás*	3,300 *tolás*	3,468 *tolás*	3,684 *tolás*
Gold,	6,607 ,,	7,031 ,,	6,934 ,,	8,811 ,,	8,644 ,,
Metals,	5,691 *mds.*	6,720 *mds.*	6,654 *mds.*	8,096 *mds.*	8,523 *mds.*
Piece-goods,	4,000 bales	4,100 bales	3,900 bales	4,2 0 bales	4,300 bales
Iron,	4,680 *mds.*	5,330 *mds.*	6,344 *mds.*	6,440 *mds.*	6,116 *mds.*
Miscellaneous articles,	100,000 ,,	116,775 ,,	106,973 ,,	122,280 ,,	160,612 ,,
Exports.					
Sarisha or mustard-seed,	198,179 *mds.*	207,269 *mds.*	227,585 *mds.*	242,562 *mds.*	252,083 *mds.*
Cotton,	11,428 ,,	12,049 ,,	17,671 ,,	18,457 ,,	19,857 ,,
Lac,	11,346 ,,	9,949 ,,	11,637 ,,	14,225 ,,	15,336 ,,
India-rubber,	2,335 ,,	3,055 ,,	3,746 ,,	4,256 ,,	5,801 ,,
Ivory,	95 ,,	86 ,,	97 ,,	105 ,,	119 ,,
Eriá cloth,	2,055 pieces	2,150 pieces	1,997 pieces	2,076 pieces	2,595 pieces
Pipáli or long pepper,	197 *mds.*	208 *mds.*	287 *mds.*	336 *mds.*	320 *mds.*
Mugá silk,	95 ,,	86 ,,	76 ,,	101 ,,	120 ,,
Jute,	2,595 ,,	4,035 ,,	5,935 ,,	6,504 ,,	11,076 ,,
Rhinoceros' horns,	8 ,,	7 ,,	9 ,,	12 ,,	11 ,,
Manjit,	765 ,,	995 ,,	795 ,,	806 ,,	959 ,,
Til-seed,	576 ,,	1,232 ,,	1,291 ,,	2,119 ,,	1,851 ,,

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Sentence continued from page 76.]
the Brahmaputra, a fair is held at Dhubrí. A new trading fair, which it is hoped to make annual, was held at Dhubrí in January 1866, and proved a great success. Over 10,000 people attended, and a brisk trade in piece-goods, brass ware, live stock, and miscellaneous goods was carried on. A number of merchants from the Upper Provinces and neighbouring Districts opened stalls. The Deputy-Commissioner expresses a hope that this fair will ultimately expand into a great cold-weather mart, at which the traders of Assam, Eastern and Northern Bengal, can meet and interchange their various products. It is the most convenient locality for such a gathering, as the land routes from Bengal all converge to and meet the Assam Trunk Road at Dhubrí. An efficient steam-ferry service has been established between Goálpárá town and Dhubrí. The only other trading fairs are, one at Chhatrasál, which is held during the Doljátra festival in March or April; and one at Gaurípur, held during the Durgápujá in October or November.

The preceding table (p. 77), exhibiting the import and export trade of Goálpárá District in each of the years 1868-69, 1869-70, 1870-71, 1871-72, and 1872-73, is extracted from the Annual Report of the Deputy-Commissioner for the last-named year.

Since September 1875, a comprehensive system of trade registration has been adopted, by which the entire traffic of Bengal, along all its great waterways, is ascertained. A registration station has been established at Chilmárí in Rangpur District, where all the river traffic is registered which passes up or down the Brahmaputra in country boats. The results are published monthly in the *Bengal Statistical Reporter*, from which have been compiled the tables on the two following pages. These show (Table I.) the exports by river from Goálpárá during the six months ending February 1876; and (Table II.) the imports into Goálpárá during the same period.

From these tables it appears that the total of the exports during the six months referred to in Class I. (articles registered by weight only) amounted to 308,019 *maunds*, or 11,276 tons, the chief items of export being mustard-seed, 128,077 *maunds*, or 4689 tons (41 per cent.); jute, 107,635 *maunds*, or 3940 tons (35 per cent.); and cotton, 18,774 *maunds*, or 687 tons (6 per cent.). The total of the imports during the same period amounted to 103,753 *maunds*, or

[*Sentence continued on page* 81.

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STATISTICS OF THE RIVER TRAFFIC OF GOALPARA DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876.—TABLE I. (EXPORTS.)

DESCRIPTION OF GOODS.	September.	October.	November.	December.	January.	February.	Total.
CLASS I.	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*
Coal and coke,	...	20	...	...	...	...	20
Cotton,	393	386	3,448	4,783	4,858	4,906	18,774
Magenta,	...	64	...	...	...	...	64
Lac-dye,	...	716	2,297	...	...	5,452	8,465
Betel-nuts,	...	...	65	3	...	107	175
Fuel and firewood,	...	...	...	...	...	350	350
Fruits (fresh) and vegetables,	...	...	...	...	...	1,061	1,061
Wheat,	661	10	...	18	...	66	755
Pulses and gram,	185	...	20	...	6	120	331
Rice,	1,018	515	247	146	80	50	2,056
Paddy,	2,644	70	186	46	105	100	3,151
Gums and resins,	...	...	...	...	125	...	125
Jute,	3,123	3,853	19,339	17,816	31,359	32,145	107,635
Fibres, manufactures of,	...	...	...	...	...	2,829	2,829
Hides,	350	...	200	...	187	70	807
Horns,	...	...	5	...	160	...	165
Iron,	...	...	12	...	...	...	12
Copper and brass,	...	11	132	...	10	50	203
Shell lac,	200	222	228	710	2,200	...	3,560
Stick lac,	233	230	505	366	2,818	1,250	5,402
Oil,	132	221	6	41	400	470	1,270
Linseed,	...	...	...	...	...	172	172
Til-seed,	65	...	100	123	1,390	7,114	8,792
Mustard-seed,	23,858	37,018	20,200	16,925	8,073	22,003	128,077
Castor-oil seed,	...	...	100	...	...	...	100
Salt,	...	...	420	50	...	...	470
Spices and condiments,	136	153	232	15	...	...	536
Sugar, refined,	406	...	...	6	...	...	412
Sugar, unrefined,	250	...	69	115	...	...	434
Tea,	...	...	...	...	6	7,324	7,330
Tobacco,	1,215	400	1,642	87	245	...	3,589
Miscellaneous,	13	...	...	110	430	344	897
Total,	34,882	43,889	49,453	41,360	52,452	85,983	308,019
CLASS II.	*No.*	*No.*	*No.*	*No.*	*No.*	*No.*	*No.*
Timber,	35,594	42,421	31,430	12,715	7,795	7,095	137,050
Bamboos,	1,420	340	1,280	...	80	...	3,120
Cocoa-nuts,	4,400	...	...	...	...	...	4,400
Hay and straw,	...	1,872	12,197	2,286	...	9,192	25,547
Canes,	...	...	3,400	...	...	500	3,900
Miscellaneous,	...	...	...	...	25	174	199
CLASS III.	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*
Cotton (European) manufrs.,	...	30	...	...	...	...	30
Miscellaneous (Native) goods,	673	3,211	2,822	2,564	872	506	10,648
Total,	673	3,241	2,822	2,564	872	506	10,678

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STATISTICS OF THE RIVER TRAFFIC OF GOALPARA DISTRICT FOR THE SIX MONTHS ENDING FEBRUARY 1876.—TABLE II. (IMPORTS.)

DESCRIPTION OF GOODS.	September.	October.	November.	December.	January.	February.	Total.
CLASS I.	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*	*maunds.*
Coal and coke,	...	...	...	...	...	150	150
Cotton,	100	5	235	...	...	...	340
Cotton twist (European),	6	...	20	...	...	...	26
Cotton twist (Native),	...	...	...	...	...	...	...
Betel-nuts,	1,414	1,300	1,841	1,432	1,486	524	7,997
Fruits (fresh) and vegetables,	110	...	...	102	539	1,039	1,790
Wheat,	...	...	...	...	...	45	45
Pulses and gram,	1,168	785	1,010	1,107	1,141	366	5,577
Rice,	5,147	348	1,506	8,757	7,765	6,802	30,325
Paddy,	313	...	225	...	277	33	848
Jute,	249	106	...	...	...	...	355
Fibres, manufactures of,	118	...	...	...	3	...	121
Iron,	161	432	38	5	400	82	1,118
Copper and brass,	248	6	80	86	89	2	511
Lime and limestone,	...	60	75	...	10	...	145
Ghi,	19	...	...	26	10	73	128
Oil,	...	...	...	...	...	36	36
Mustard-seed,	225	37	...	...	...	...	262
Poppy-seed,	1	...	...	...	...	...	1
Salt,	10,958	3,617	2,924	3,226	8,263	7,835	36,823
Other saline substances,	47	486	67	10	...	15	625
Spices and condiments,	902	42	16	124	199	306	1,589
Sugar, refined,	215	99	40	118	268	191	931
Sugar, unrefined,	2,433	2,008	918	682	2,358	4,199	12,598
Tea,	4	...	...	3	...	...	7
Tobacco,	273	271	67	287	338	168	1,404
Miscellaneous,	1	...	...	...	...	...	1
Total,	24,112	9,602	9,062	15,965	23,146	21,866	103,753
CLASS II.	*No.*	*No.*	*No*	*No.*	*No.*	*No*	*No.*
Cows and bullocks,	...	...	...	...	84	62	146
Tortoises,	195	...	...	...	...	...	195
Timber,	35	...	...	...	...	12	47
Bamboos,	...	20	60	...	...	...	80
Cocoa-nuts,	202,462	3,500	6,300	3,600	1,324	200	217,386
Bricks and tiles,	...	...	...	...	...	82,500	82,500
CLASS III.	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*	*Rs.*
Leather manufactures,	...	...	475	...	...	...	475
Cotton (European) manufrs.,	2,825	1,550	1,761	1,725	2,200	3,525	13,586
Cotton (Native) manufrs.,	2,652	550	500	...	...	1,650	5,352
Miscellaneous (Europ.) goods,	3,300	125	...	...	1,150	...	4,575
Miscellaneous (Native) goods,	2,391	250	4,038	4,120	5,964	5,435	22,198
Miscellaneous goods,	70	...	...	...	...	...	70
Total,	11,238	2,475	6,774	5,845	9,314	10,610	46,256

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Sentence continued from page 78.]
3798 tons, thus showing an excess of exports over imports of 204,266 *maunds*, or 7478 tons. The principal items of import were salt, 36,823 *maunds*, or 1348 tons (35 per cent.); rice, 30,325 *maunds*, or 1110 tons (29 per cent.); and unrefined sugar, 12,598 *maunds*, or 461 tons (12 per cent.). In Class II. (articles enumerated by number), the great items of export are timber, 137,050 logs, and hay and straw, 25,547; while the articles of import consist almost entirely of cocoa-nuts, 217,386, and bricks and tiles, 82,500. In Class III. (articles registered by value), the exports aggregated £1067, while the imports reached £4625, the value of the imports thus exceeding the exports by £3558.

CAPITAL.—Accumulations of coin made by the lower classes are usually hoarded; the middle and the upper classes employ their savings in trade, or lend them out on usury. The current rate of interest on loans is reported by the Deputy-Commissioner to be as follows:—In small transactions, when the borrower pawns small articles, such as ornaments or household utensils, equal in value to the amount of the loan, the rate varies from twelve to forty-two per cent. per annum. In large transactions, when a mortgage is given on moveable property, the interest varies from twelve to thirty per cent.; but with a mortgage on immoveable property, such as houses or lands, the rate is only from five to twelve per cent. In petty agricultural advances, it is not usual to pay interest in money, but in kind. In the few cases, however, in which interest is paid in money, the rate varies from thirty-seven and a half to seventy-five per cent. In the case of the purchase of a revenue-free estate, an annual profit of one-fifteenth to one-seventeenth of the total amount paid would be considered a fair return upon the investment. For a small estate, a man would gladly give £10 for the purchase of a holding yielding an income of £2 per annum. There are no banking establishments in Goálpárá; loans are conducted by shopkeepers, who combine their regular trade with money-lending, and also by the wealthy landholders. There is no industry in the District conducted by means of European capital.

REVENUE AND EXPENDITURE.—I have been furnished by the Deputy-Commissioner with the following statements of revenue and expenditure of the District in 1823-24, 1850-51, and 1870-71. In the first-named year, the total revenue is returned at 132,207 *sikká*

[*Sentence continued on page* 84.

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Revenue and Expenditure of Goalpara District in 1823–24.

Revenue.	Sikká Rs.	£	s.	d.	Expenditure.	Sikká Rs.	£	s.	d.
Land Revenue,	72,876*	7,894	18	0	Land Revenue,	44,836	4,857	4	8
Abkári,	9,231	1,000	0	6	Law and Justice,	7,644	828	2	0
Stamps,	4,386	475	3	0	Police,	7,968	863	4	0
Sayer,	45,714	4,952	7	0	Political,	180	19	10	0
Total,	132,207	14,322	8	6	Total,	60,628	6,568	0	8

* This includes a sum of 62,722 *sikká* rupees, or £6794, 17s. 8d., the tribute of the Kuch Behar Rájá, paid into the Goálpárá treasury. Deducting this, the total net revenue would amount to 69,485 *sikká* rupees, or £7527, 10s. 10d.

Revenue and Expenditure of Goalpara District in 1850–51.

Revenue.	Sikká Rs.	£	s.	d.	Expenditure.	Sikká Rs.	£	s.	d.
Land Revenue (including Tribute),	82,615*	8,949	19	2	Land Revenue,	22,573	2,445	8	2
Abkári,	53,331	5,777	10	6	Stamps,	1,490	161	8	4
Stamps,	8,336	903	1	4	Law and Justice,	56,046	6,071	13	0
Local Funds,	2,824	305	18	8	Police,	5,978	647	12	4
Miscellaneous,	634	68	13	8	Education,	752	81	9	4
					Political,	900	97	10	0
					Medical,	2,933	317	14	10
					Allowances and Assignments,	1,187	128	11	10
Total,	147,740	16,005	3	4	Total,	91,859	9,951	7	10

* This includes, besides the Kuch Behar tribute, a sum of 1761 *sikká* rupees, or £190, 15s. 6d., collected as forest dues from the area now included within the Gáro hills. Deducting these two items, the total net revenue would amount to £9019, 10s. 2d.

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Revenue and Expenditure of Goalpara District in 1870–71.

Revenue.		Expenditure.	
Land Revenue (including Tribute),[1]	£11,005 8 0	Land Revenue, etc.,	£7,254 16 0
Abkárí or Excise,	6,220 14 0	*Abkárí* or Excise,	73 12 0
Stamps,	2,588 0 0	Stamps,	128 6 0
Income Tax,	2,465 4 0	Income Tax,	690 2 0
Law and Justice,	1,103 0 0	Law and Justice,	2,203 16 0
*Post Office,	508 14 0	*Police,	5,954 0 0
Local Funds,	904 14 0	*Jails,	553 0 0
Miscellaneous,	183 10 0	*Education,	566 14 0
		*Medical,	691 0 0
		*Post Office,	956 10 0
		Allowances, etc.,	118 14 0
		Local Funds,	910 2 0
		Miscellaneous,	165 4 0
Total,	£24,979 4 0	Total,	£20,265 16 0

[1] Including the Kuch Behar tribute, amounting to £6770; the total net revenue would thus be £18,309.
The items marked * have been taken from the various Departmental Reports; all others from the Deputy-Commissioner's returns.

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Sentence continued from page 81.]
rupees, or £14,322, 8s. 6d., including a sum of 62,722 *sikká* rupees, or £6794, 17s. 8d., for the annual tribute received from the Kuch Behar Rájá, which is paid into the Goálpárá treasury. Deducting this tribute, the net revenue amounted to 69,485 *sikká* rupees, or £7527, 10s. 10d. The civil expenditure in the same year amounted to 60,628 *sikká* rupees, or £6568, 0s. 8d. In 1850-51 the revenue is returned at 147,740 *sikká* rupees, or £16,005, 3s. 4d., including the Kuch Behar tribute; and the expenditure at 91,859 *sikká* rupees, or £9951, 7s. 10d. In 1870-71 the total revenue amounted to Company's Rs. 249,792, or £24,979, 2s. 0d., including £6770 from Kuch Behar; and the expenditure to Company's Rs. 202,658, or £20,265, 16s. 0d.

The preceding tables (pp. 82, 83) furnish details of the different items of revenue and expenditure. They must not be taken as trustworthy for comparative purposes, as the earlier tables disclose omissions on both sides of the account, but merely as illustrating the growth, etc. of the main heads of revenue and expenditure at different periods. For the last year, 1870-71, the table has been made as complete as possible. In the first two tables I have converted the *sikká* rupees into sterling at the rate of 2s. 2d. per rupee; for 1870-71 the current rupee has been calculated at its nominal value of 2s.

In 1875-76 the gross revenue of Goálpárá District was returned at £25,745.

Land Administration.—Goálpárá occupies an altogether exceptional position in the administration of its land revenue. The greater portion of the District is permanently settled, having originally formed part of the Bengal District of Rangpur; but the Eastern Dwárs are settled temporarily—not from year to year, as in Assam Proper, but for a term of seven years that will expire on 31st March 1877. The following details are condensed from the Report on the Administration of Land Revenue in Assam, 1874-75.

The permanently-settled tract comprised in the District of Goálpárá was of old mostly in the hands of border chieftains, who paid a nominal tribute to the Mughul Emperors. When the British acquired the *diwáni*, this tribute was accepted as the land revenue; no settlement in detail was ever made, and the Permanent Settlement in 1793 fixed the old assessment in perpetuity. There are 18

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permanently-settled estates on the roll, of which 6 date from periods subsequent to the Permanent Settlement. They pay a total revenue of only Rs. 11,709 (£1170, 18s. od.). Many of them are very large; and it is estimated that the Government revenue is in the proportion of 1 to 50 to the landlords' rental. The incidence of land revenue in this part of Goálpárá is only 5 *pies* (⅜d.) per head of the population, against an average of 11 *ánnás* 5 *pies* (1s. 5d.) in Assam generally, and 9 *ánnás* 3 *pies* (1s. 2d.) in Bengal. It appears that, up to the close of 1873-74, three estates had been sold, with an area of 456 acres, subject to a Government demand of Rs. 1670 (£167); the price realized was Rs. 18,875 (£1887, 10s. od.), or nearly twelve times the revenue. These, of course, were small estates; the following figures, relating to Bijní, and excluding the Bijní Dwár, may be taken to illustrate the case of a large estate. This estate was under the management of the Court of Wards up to September 1874. It consists of the two *parganás* of Khuntághát and Hábrághát, with an area of about 1000 square miles, and a population of about 150,000 souls. The average annual rental of the estate, while it was under the Court of Wards, amounted to Rs. 121,599 (£12,159, 18s. od.); while the annual Government revenue is only Rs. 2355 (£235, 10s. od.), or less than one-fiftieth. A sum of Rs. 790,471 (£79,047, 2s. od.), representing accumulations of income, was made over to the Rájá of Bijní when he came of age. 'The permanently-settled part of Goálpárá is emphatically a country of landlords.'

The Eastern Dwárs were annexed from Bhután in 1865. The cultivated portion was settled for seven years in 1870-71. Chirang Dwár was held *khás*, or, in other words, was settled immediately with the occupants in possession; engagements for the four other tracts were taken from neighbouring landholders or chiefs. Permission to extend cultivation was conceded to the settlement-holders, who receive the profits arising from such extension during the currency of the Settlement. The *rayats* occupy much the same position as in Assam Proper, and no middle-men interpose between them and the settlement-holders. Provision has been made for the protection of occupancy rights. The two Dwárs of Bijní and Sidlí have fallen under the management of the Court of Wards for some time; and the experience thus acquired has induced the Chief Commissioner to believe that this description of Settlement is not the one best suited to the circumstances. He would prefer to

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introduce the system in force in Assam Proper, by which arrangements are entered into annually with each cultivator.

The following are the circumstances under which the Sidlí Dwár came under the Court of Wards. It was settled in 1870-71 with the Sidlí Rájá, Gauri Náráyan, on a farming lease for seven years. The rental, ascertained by a regular measurement of the cultivated land, was assessed at Rs. 27,202 (£2720, 4s. od.); from this the Rájá was allowed 10 per cent. for charges of collection, and a further special deduction of 20 per cent. for profits, thus reducing the net Government demand to Rs. 19,392 (£1939, 4s. od.). But in the first year of his lease the Rájá failed to discharge this amount; he was treated as a disqualified proprietor, and the estate brought under the Court of Wards. After two years, during which the collections still declined, the estate was placed directly under the Deputy-Commissioner, but with no better success. The collections continued to decrease, and a new measurement was resolved upon, which resulted in the discovery of much land previously unassessed. For the year 1874-75 the accounts stand thus:—Total rent due, including arrears, Rs. 31,260 (£3126), of which Rs. 20,374 (£2037, 8s. od.) was collected. A sum of Rs. 100 per mensem (£120 a year) is allowed as maintenance to the Rájá and his family, and an equal amount is paid for the education of his minor son; leaving only Rs. 16,199 (£1619, 19s. od.) available to discharge the Government revenue.

The number of temporarily settled estates in Goálpárá is 27, paying an annual revenue of Rs. 51,580 (£5158). This brings the total number of estates in the District in 1874-75 to 46, and the total land revenue to Rs. 62,289 (£6228, 18s. od.). These figures show an increase on the previous year of one estate, acquired by escheat; and a decrease in revenue of Rs. 5996 (£599, 12s. od.), caused by the re-settlement of certain fisheries at a reduced rent, and by the desertion of some cultivators in Chirang Dwár. The average assessment over the whole District is only 2 *ánnás* 3 *pies* (about 3¾d.). The amount of the Kuch Behar tribute raised the total amount of 'Land Revenue' paid into the Goálpárá treasury in 1874-75 to £13,099.

The following figures show the statistics of land revenue for the years 1823-24 (the year following the constitution of the District), 1850, 1870, and 1875. In 1823-24 there were 11 estates borne upon the rent-roll of the District, possessed by the same number of regis-

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tered proprietors or coparceners, paying a land revenue of £1100, excluding the tribute paid by the Rájá of Kuch Behar, or an average payment from each estate of £100 per annum. In 1850 there were 19 estates held by 14 proprietors, who paid a total land revenue of £1257, 14s. od., the average annual payment from each estate being £66, 4s. od., and from each registered proprietor or coparcener, £89, 16s. 8d. In 1870-71 the number of estates had increased to 37, while the number of proprietors was only 18. The total land revenue from these 37 estates amounted to £2036, equal to an average annual payment of £55, os. 6d. from each estate, or £113, 2s. od. from each registered proprietor or coparcener. In 1874-75 the total number of estates was 46, and the land revenue had increased to £6228, 18s. od., exclusive of the Kuch Behar tribute; average payment by each estate, £135, 8s. od. In 1875-76, according to the Land Revenue Report for that year, there were 421 estates in Goálpárá, paying a total revenue (exclusive of the Kuch Behar tribute) of £6379, 2s. od.

Among miscellaneous matters included under the administration of the land revenue, it may be mentioned that neither 'Forests' nor 'Elephants' produced any revenue during the year 1874-75. Forest administration has been fully treated in a separate section of this Account (pp. 24–27). 'The *zamínddrs* of Goálpárá appear to be in the habit of levying illegal exactions at certain markets; they also levy a toll on the timber which the woodcutters happen to moor on the banks of rivers passing through their estates.' . . . 'There are only two *zamínddrís*, Parbatjoár and Tariá, which are the joint estates of several sharers, and in which fractional payments of rent are made. The sharers have separate collecting agencies of their own; and though this practice has been followed for a long time, no cases of over-payment by the *rayats* have been brought to notice.'

Excise Administration. — The *ábkárí* or excise revenue of Goálpárá, as compared with other Districts in Assam, exhibits many of the characteristics of the Bengal system. The total excise revenue of the District shows an incidence of taxation averaging 2 *ánnás* 3 *pies* (3½d.) per head of the population, against 5 *ánnás* 9 *pies* (8½d.) for the whole of the Province, and 1 *ánná* 5 *pies* (2d.) in Bengal. In 1874-75 the total amount collected by licences and fees was £6285, 16s. od., thus derived:—Opium, £4908; *gánjá*, £1231, 10s. od.; country spirit, £63, 4s. od.; *madat*, £27, 14s. od.; imported wines, £22; *chandu*, £18, 10s. od.; rum, £14, 16s. od.

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In Assam Proper very little *gánjá* is consumed; but in Goálpárá its use has been gradually on the increase for some years back, and the Deputy-Commissioner is of opinion that it is, to some extent, taking the place of opium. The revenue from country spirits is levied, not according to the Bengal system of a fixed duty and central distillery, but by the monthly tax system. Licences for manufacture and sale are issued in Goálpárá at a fixed monthly fee of Rs. 8 (£8, 16s. od. per annum); in Assam Proper they are put up to public auction.

PROTECTION TO PERSON AND PROPERTY has considerably increased of late years. In 1824 there was but one magisterial and one civil Court in the whole District; in 1850 the number had increased to three magisterial and seven civil and revenue Courts; in 1870 there were three magisterial and four civil and revenue Courts. There were two covenanted European officers stationed in the District in 1860, and one in 1870.

POLICE. — In 1824, shortly after the formation of the District, the police force consisted of 15 officers and 68 footmen; and in 1860, shortly before the constitution of the present regular police, the number stood at 23 officers and 102 men. The regular police was first formed in 1861, and at the close of 1872 the force in Goálpárá District was composed as follows:—1 European officer or District Superintendent, at a salary of Rs. 500 a month, or £600 a year; 2 subordinate officers, on a salary of upwards of Rs. 100 a month, or £120 a year, and 53 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1470 a month, or £1764 a year, equal to an average pay of Rs. 26. 11. 7 a month, or £32, 1s. 5d. a year, for each subordinate officer; 265 foot police constables, maintained at a total cost of Rs. 1998. 2. 8 a month, or £2397, 16s. od. a year, equal to an average pay of Rs. 7. 8. 7 a month, or £9, os. 11d. a year, for each man. The other expenses connected with the regular police were:—an average of Rs. 106 a month, or £127, 4s. od. a year, as travelling expenses for the District Superintendent; Rs. 147. 12. o a month, or £177, 6s. od. a year, for pay and travelling allowances of his office establishment; and an average of Rs. 510. 1. 4 a month, or £612, 2s. od. a year, for contingencies and all other expenses. The total cost of the regular police force in 1872 in Goálpárá District amounted to Rs. 4732 a month, or £5678, 8s. od. for the year; total strength of the force, 321 men of all ranks.

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In 1875 the force consisted of the same strength, the cost being £5623, 6s. od. The area of Goálpárá District is 4433 square miles; and the total population, as returned in the Census Report of 1872, is 444,761 souls. According to these figures, there is one policeman to every 13·81 square miles of the District area, and one to every 1385 of the District population. The annual cost of maintenance is equal to Rs. 12. 10. 8 or £1, 5s. 4d. per square mile of area, and to R. 0. 2. 0 or 3d. per head of the population. There is no municipal police in the District, and the rural police or *haftaddrs* are merely servants of the landowners.

CRIMINAL STATISTICS.—During the year 1872, 653 'cognisable' cases were reported to the police, of which 189 were discovered to be false. Convictions were obtained in 126 cases, or 27·15 per cent. of the 'true' cases; in which 530 persons were tried, of whom 288, or 54·34 per cent., were convicted. Of 'non-cognisable' cases 505 were instituted, in which process issued against 538 persons. The number of persons who actually appeared before the court was 563, of whom 247, or 43·87 per cent., were discharged after appearance; 14, or 2·48 per cent., were acquitted by the Magistrate or Sessions Court; and 291, or 51·69 per cent., were convicted.

The following details of the number of cases, convictions, etc., for different crimes and offences in 1872, are taken from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity and justice—Offences relating to coin, stamps, and Government notes, 3 cases, 3 persons tried, 2 convicted; other offences against public justice, 2 cases, 1 conviction, 1 person tried and convicted; rioting and unlawful assembly, 41 cases, 74 persons tried, and 42 convicted. Class II. Serious offences against the person—Culpable homicide, 2 cases, 1 person tried, 1 convicted; rape, 8 cases, 4 persons tried, 1 convicted; unnatural offences, 2 cases, but no arrest; exposure of infants or concealment of birth, 1 case; attempt at or abetment of suicide, 1 case; grievous hurt, 7 cases, 13 persons tried, 9 convicted; hurt by dangerous weapon, 4 cases, 8 persons tried, none convicted; kidnapping or abduction, 3 cases, but no arrest; wrongful confinement and restraint in secret, or for purposes of extortion, 8 cases, but no arrest; selling, letting, or unlawfully obtaining a woman for prostitution, 1 case, but no arrest; criminal force to public servant or woman, or in attempt to commit theft or wrongfully confine, 10 cases, 15 persons tried, 4

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convicted; rash or negligent act causing death or grievous hurt, 2 cases, 1 person tried but not convicted. Class III. Serious offences against person and property, or against property only—*Dákáiti*, 1 case, 2 persons tried, none convicted; robbery with hurt, 1 case, 5 persons tried, none convicted; other robberies, 4 cases, but no arrest; serious mischief and cognate offences, 11 cases, 29 persons tried, 17 convicted; lurking house-trespass or housebreaking with intent to commit an offence or having made preparation for hurt, 104 cases, 12 persons tried, 8 convicted; house-trespass with a view to commit an offence or having made preparation for hurt, 4 cases, 3 persons tried, 1 convicted. Class IV. Minor offences against the person—Hurt on grave or sudden provocation, 1 case, 3 persons tried, none convicted; wrongful restraint and confinement, 53 cases, 53 persons tried, 21 convicted; compulsory labour, 1 case, but no arrest. Class V. Minor offences against property—Lurking house-trespass or housebreaking, 16 cases, 10 persons tried, 8 convicted; theft of cattle, 16 cases, 13 persons tried, 7 convicted; ordinary theft, 229 cases, 130 persons tried, 72 convicted; criminal breach of trust, 12 cases, 13 persons tried, 4 convicted; receiving stolen property, 9 cases, 19 persons tried, 12 convicted; criminal or house-trespass, 83 cases, 93 persons tried, 57 convicted; breaking closed receptacle, 1 case, but no arrest. Class VI. Other offences not specified above—Excise Laws, 4 cases, 5 persons tried, 5 convicted; public and local nuisances, 5 cases, 5 persons tried, 5 convicted; Arms Act, xxxi. of 1860, 3 cases, 9 persons tried, 9 convicted.

The number of cases instituted and of persons tried and convicted in 'non-cognisable' cases during 1872 is returned as follows:—Class I. Offences against the State, public tranquillity and justice—Offences against public justice, 23 cases, 22 persons tried, 10 convicted; offences by public servants, 9 cases, 13 persons tried, 7 convicted; forgery or fraudulently using forged documents, 1 case, 1 person tried but not convicted; offences relating to weighing and measuring, 4 cases, 4 persons tried, 3 convicted; rioting, unlawful assembly, affray, 2 cases, 42 persons tried, 19 convicted. Class II. *nil.* Class III. Serious offences against property—Extortion, 1 case, 2 persons tried, none convicted. Class IV. Minor offences against the person—Hurt, 4 cases, 4 persons tried, all convicted; criminal force, 331 cases, 357 persons tried, 176 convicted. Class V. Minor offences against property—Cheating, 17 cases, 17 persons

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tried, 4 convicted; criminal misappropriation of property, 25 cases, 20 persons tried, 14 convicted; simple mischief, 29 cases, 31 persons tried, 28 convicted. Class VI. Other offences not specified above — Offences relating to marriage, 10 cases, 4 persons tried, none convicted; defamation, 19 cases, 14 persons tried, 3 convicted; offences under chapters xviii., xx., xxi., and xxii., C. P. C., 11 cases, 8 persons tried, 2 convicted.

Excluding 189 cases which were declared to be false by the Magistrate, the total number of 'cognisable' and 'non-cognisable' cases investigated in Goálpárá District in 1872 was 969, in which 1093 persons were actually tried, and 579 convicted, either by the Magistrate or the Sessions Court; proportion of persons convicted to persons tried, 53 per cent., or one person convicted of an offence of some kind or other to every 768 of the District population.

JAIL STATISTICS.—There are two jails in Goálpárá District, viz. the principal jail at the Civil Station, and a lock-up at Dhubrí. The following are the statistics of the jail population of the District for the years 1857-58, 1860-61, 1870, and 1875. Owing to a defective form of returns, the figures for the years 1857-58 and 1860-61 must be received with caution, and looked upon as only approximately correct. Since 1870, however, an improved form of preparing the returns has been introduced, and the statistics for that year and for 1875 may be accepted as absolutely accurate.

In 1857-58, the first year for which materials are available, the daily average number of prisoners in the Goálpárá jail was 127, the total number of civil, criminal, and under-trial prisoners admitted during the year being 151. The discharges were as follow:—Transferred, 6; released, 122; died, 8; executed, 3: total, 139. In 1860-61 the jail returns show a daily average number of 162; number of civil, criminal, and under-trial prisoners admitted during the year, 286. The discharges were:—Transferred, 5; released, 125; escaped, 5; died, 94; executed, 3: total, 232. In 1870 the daily average jail population was 125, the number of prisoners admitted during the year being 478. The discharges were:—Transferred, 8; released, 389; escaped, 3; died, 5: total, 405. In 1857-58 the proportion of prisoners admitted to the jail hospital amounted to 167·24, and the deaths to 6·29 per cent. of the average jail population; in 1860-61 the admissions to hospital amounted to 228·39, and the deaths to 58·02 per cent. of the average prison

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population; in 1870 the admissions to hospital amounted to 228·80, and the deaths to 4·00 per cent. of the jail population.

The average cost of maintenance per prisoner in Goálpárá jail, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the prison police guard, which is included in the general police budget, is returned as follows:— In 1857-58 it amounted to Rs. 52. 3. 3 or £5, 4s. 5d. per head; in 1860-61, to Rs. 43. 2. 5 or £4, 6s. 4d. per head; and in 1870, to Rs. 53. 9. 0 or £5, 7s. 2d. per head. The cost of the jail police guard in 1870 amounted to an average of Rs. 16. 12. 0 or £1, 13s. 6d. per prisoner. The Inspector-General of Jails, in his Report for 1870, returns the total cost in that year of the Goálpárá jail and lock-up at Dhubrí, including the prison police guard, but excluding cost of alterations and repairs, at £762, 8s. 0d. Excluding the cost of the jail police guard, which is included in the general police budget of the District, the cost of the jail amounted to £553.

Jail manufactures and industries have been carried on in Goálpárá District for upwards of twenty-seven years, but they do not contribute any appreciable proportion to the cost of maintenance of the prison. In 1857-58 the total receipts amounted to £18, 9s. 2d., and the charges to £4, 9s. 0d., leaving a surplus or profit of £14, 0s. 2d.; average earnings of each prisoner engaged in manufactures, Rs. 9. 10. 6 or 19s. 4d. In 1860-61 the total credits arising from jail manufactures amounted to £99, 15s. 6d., and the charges to £33, 2s. 4d., leaving a surplus or profit of £66, 13s. 2d.; average earnings of each prisoner engaged in manufactures, Rs. 16. 11. 4 or £1, 13s. 5d. In 1870 the total credits arising from jail manufactures amounted to £38, 19s. 9d., and the total debits to £33, 12s. 6d., leaving a surplus or profit of £5, 7s. 3d.; average earnings of each prisoner engaged in manufactures, £1, 15s. 9d.

The statistics of the jail and lock-up in 1875 are as follow:— The daily average number of civil prisoners in jail was 1·12; under-trial prisoners, 8·66; labouring convicts, 110·60,—making a total of 120·38, of whom 5·23 were females. These figures show one prisoner always in jail to every 3694 of the total District population, or one female to every 41,184 of the female population. The total number of prisoners admitted into jail in 1875 was 737, of whom 30 were women. The total prisoners dis-

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charged numbered 585, leaving 152 in prison at the close of the year. Of the daily average of 92·84 labouring convicts, 5·01 were employed as jail officers; 17·83 as jail servants; 11·75 in buildings and repairs; 5·35 in the jail garden; 36·44 in manufactures; and 16·46 in extra-mural labour. The net cost of the jail, after giving credit for £202, 18s. od. as cash receipts from jail manufactures, amounted to £1141.

EDUCATIONAL STATISTICS.—Up to a recent date, education had made little or no progress in Goálpárá District. The following comparative table (pp. 94, 95), compiled from the Annual Reports of the Director of Public Instruction, exhibits the number of Government and aided schools in Goálpárá for each of the years 1856-57, 1860-61, and 1870-71, together with the number and religion of the pupils attending them, the cost of education to Government, and the amount defrayed by fees or from private sources. It will be seen that the number of schools increased from 15 in 1856-57 to 31 in 1870-71; and the number of pupils from 194 to 862 in the same period. The Government grant in aid amounted to £165, 7s. od. in 1856-57, and to £606, 14s. od. in 1870; while the sum realized from fees, subscriptions, etc., which was nothing in 1856-57, amounted to £471, 13s. 7d. in 1870-71. The total expenditure on the Government and aided schools increased from £165, 7s. od. in 1856-57, to £1180, os. 10d. in 1870-71. I am unable to give any explanation of the general decrease in schools, pupils, etc., which according to the table seems to have taken place between 1856-57 and 1860-61.

EDUCATIONAL STATISTICS FOR 1871-72 AND 1872-73.—Sir George Campbell's scheme of educational reform, by the extension of the grant-in-aid rules to large numbers of unaided village schools, came into effect in September 1872. By the 31st March 1873, or six months after the reforms had been introduced, there were 82 schools receiving Government aid, attended by a total of 1882 pupils, and receiving Government aid to the extent of £581, 18s. 4d. Besides these, there were 10 unaided schools under inspection by the Education Department, which it was proposed to bring under the grant-in-aid rules during the next year. The comparative table of school statistics on p. 96, for 1871-72 and 1872-73, shows the educational state of the District immediately prior to, and immediately succeeding, the introduction of Sir George Campbell's reforms.

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Return of Government and Aided Schools in Goalpara District for the Years 1856–57, 1860–61, and 1870–71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71	1856-57	1860-61	1870-71
Government English School, .	...	1	1	...	117	77	...	51	12	...	12	1	...	180	90
Government Vernacular Schools, ...	15	10	...	90	80	...	57	19	...	47	20	...	194	119	...
Aided English Schools, . .	...	...	3	...	...	141	...	...	2	...	...	4	...	...	147
Aided Vernacular Schools, .	...	...	24	...	...	260	...	...	130	...	...	195	...	...	585
Aided Girls' Schools, . .	...	...	2	...	...	32	...	...	7	...	...	1	...	...	40
Total, . . .	15	11	30	90	197	510	57	70	151	47	32	201	194	299	862

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Return of Government and Aided Schools in Goalpara District for the Years 1856–57, 1860–61, and 1870–71—*continued.*

Classification of Schools.	Receipts.						Total Expenditure.		
	Government Grant.			Subscriptions and Fees.					
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government English School, . . .	...	124 18 7	261 12 0	...	20 18 8	85 14 0	...	247 5 5	402 3 6
Government Vernacular Schools, . . .	165 7 0	108 4 1	...	...	0 1 1	...	165 7 0	108 5 2	...
Aided English Schools, . . .	...	...	106 2 0	...	...	188 3 9	...	...	339 8 10
Aided Vernacular Schools, . . .	...	...	224 12 0	...	...	191 3 10	...	...	417 8 6
Aided Girls' Schools, .	...	...	14 8 0	...	...	6 12 0	...	...	21 0 0
Total, . .	165 7 0	233 2 8	606 14 0	...	20 19 9	471 13 7	165 7 0	355 10 7	1180 0 10

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COMPARATIVE STATEMENT ILLUSTRATING THE STATE OF EDUCATION IN GOALPARA DISTRICT FOR THE TWO YEARS 1871–72 AND 1872–73.

CLASSIFICATION OF SCHOOLS.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		EXPENDITURE.					
							Government.		Other Sources.		Total.	
	1871-72	1872-73	1871-72	1872-73	1871-72	1872-73	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.
							£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Higher School—												
Government English,	1	1	68	57	60	61	281 12 0	222 18 0	148 12 2	143 10 11	430 4 2	366 17 11
Middle Schools—												
Aided English,	14	3	545	161	322	144	173 12 0	133 16 0	401 18 1	208 1 0	675 10 1	341 17 0
Aided Vernacular,		10		307		316		147 12 0		168 6 6		315 18 6
Total,	14	13	545	468	322	460	173 12 0	281 8 0	401 18 1	376 7 6	675 10 1	657 15 6
Primary Schools—												
Aided Lower Vernacular—Boys (under Sir G. Campbell's scheme),	...	63	...	1321	...	1232	...	44 2 9	...	23 8 6	...	67 11 3
Aided Lower Vernacular—Girls (under Sir G. Campbell's scheme),	...	2	...	21	...	24	...	8 0 10	...	...	...	8 0 10
Páthsálás,	12	...	214	...	...	...	122 8 0	...	95 16 0	...	218 4 0	...
Total,	12	65	214	1342	...	1256	122 8 0	52 3 7	95 16 0	23 8 6	218 4 0	75 12 1
Abolished Schools,	...	2	...	...	...	...	...	...	...	...	...	...
Gurus' Training School,	...	1	...	15	...	12	...	24 18 9	...	...	...	24 18 9
Aided Normal School,	1	...	25	...	...	...	...	...	...	...	...	...
Aided Girls' Schools,	2	...	28	...	22	...	14 8 0	...	4 16 8	...	19 4 8	...
Total,	3	3	53	15	22	12	14 8 0	24 18 9	4 16 8	...	19 4 8	24 18 9
Total Government and Aided Schools,	30	82	880	1882	404	1789	692 0 0	581 8 4	651 2 11	543 15 11	1343 2 11	1125 4 3
Unaided Schools—												
Middle Vernacular,	1	5	40	167	40	158	...	...	133 9 7	218 0 0	133 9 7	218 0 0
Páthsálá,	...	1	...	19	...	16	...	...	...	4 0 0	...	4 0 0
Tols,	...	2	...	30	...	30	...	...	...	60 0 0	...	60 0 0
Night School,	...	1	...	17	...	20	...	...	...	2 6 0	...	2 6 0
Girls' School,	...	1	...	22	...	19	...	...	...	10 0 0	...	10 0 0
Total Unaided Schools,	...	10	...	255	...	243	...	...	...	294 6 0	...	294 6 0
GRAND TOTAL,	31	92	920	2137	444	2032	692 0 0	581 8 4	784 12 6	838 1 11	1476 12 6	1419 10 3

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The following paragraphs regarding the various classes of schools in Goálpárá District are quoted from the Report of the Education Department for 1872-73:—

'GOVERNMENT HIGHER-CLASS ENGLISH SCHOOL.—The Deputy-Commissioner writes:—"It is a matter of great regret that, notwithstanding so much money is yearly spent by Government on this school, its condition is anything but satisfactory. For the past five years there has been a steady decrease in the numerical strength of the school, as the following figures show:—In 1868-69 there were 120 pupils on the last day of the year; in 1869-70, 100; in 1870-71, 90; in 1871-72, 68; and in 1872-73, 57. This rapid falling off in the number of students has from time to time been attributed to various causes, such as the indifference of parents to anything like real education for their boys, enhancement of fees, the establishment of a vernacular school in the close vicinity, and the like. But I fear the real cause lies beyond any of these. Since the conversion of the school from an aided to a Government one, in 1864-65, it has not passed a single candidate in the University entrance examination; and if the parents show any indifference to keeping their boys long in the school, it is partly because of the repeated bad success of the school at the University examinations. It is believed that in one or two instances, parents anxious to give their children a good English education have been compelled to send them to other District schools."

'There are no GOVERNMENT MIDDLE-CLASS SCHOOLS in this District.

'AIDED MIDDLE-CLASS ENGLISH SCHOOLS.—There are three schools of this class, with 161 pupils. These are favourably reported on by the officiating Deputy-Inspector. The Deputy-Commissioner visited and examined one of them, but thought there was much room for improvement, "both in respect to the number of pupils and their advancement."

'AIDED MIDDLE-CLASS VERNACULAR SCHOOLS.—There are 10 of these schools in the District, one less than in 1871-72. The Mulákhawa school received no aid during the year, and is (though its grant was never formally cancelled) extinct. These schools are reported to be in a bad condition, excepting the Hitábidhâyini school, which is said to be flourishing. There are 93 pupils on its rolls; but it did not make any great show at the vernacular scholarship examination, only sending up two candidates, of whom one passed.

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'GURU TRAINING CLASS.—This was opened on the 1st February last, in connection with the *zilá* school. It is reported to be getting on well; in fact, the Deputy-Commissioner reports that three *gurus* have already been sent out to take charge of *páthsálás*, and that they are pronounced by the Sub-Inspector to be superior to the ordinary *gurus*. I suppose by these last are meant the old *gurumahásay* class, or those men who have been put in charge of *páthsálás* without any special training. There were 15 names on the roll on the 31st March, and in order that the *gurus* may learn practically the art of teaching, a *páthsálá* has been attached to the institution.

'PRIMARY SCHOOLS (AIDED).—Previous to Government orders of the 30th September, there were no aided *páthsálás* in the District. Between that date and the close of the year, 65 have been established; of these, two are girls' *páthsálás*. It appears, as I had expected, that the *gurus* are not quite competent; however, the Deputy-Inspector intends sending some of the least efficient of them to the training class during the ensuing rice-sowing season. Two of the boys' *páthsálás* are of the nature of *maktabs*, and Urdu is taught in them to Musalmán lads. The two girls' *páthsálás* are attended by 21 girls, and the 63 schools for boys have 1321 on their rolls, the average being 20½ per *páthsálá*. Out of these numbers, 212 are Muhammadans, and 151 are Gáros, Cácháris, Rábhás, etc. In the 65 *páthsálás* (aided) there are only 3 pupils belonging to the middle classes of society, and these are girls; all the rest come under the classification of "the masses." From the return showing the class of instruction, we find that only 115 of these 1342 can read, write, and understand easy sentences in their mother tongue.

'GARO SCHOOLS.—In addition to the 65 *páthsálás* above mentioned, aid is given to the American Baptist Mission, to help in extending education among the Gáros. As was the case last year, the Mission keeps up a normal school and 12 *páthsálás* for Gáro boys, and during the year under report it has opened a girls' school. I bring these schools into my Goálpárá report, since I have received no District Educational Report from the Gáro Hills; besides, I believe many, if not all, of them are really situated at the foot of the hills, in territory under the jurisdiction of the Deputy-Commissioner of Goálpárá. Bengalí is taught in all of these schools, there being no books in the Gáro language. There were 216 on the rolls of the 14 schools, with a monthly average attendance of 222.

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'UNAIDED MIDDLE-CLASS VERNACULAR SCHOOLS.—These are five in number. The Bijní school and the Dalgumá schools receive respectively from the Bijní estate Rs. 100 and Rs. 16 a month; the Manikerchar school is supported by Megh Ráj Rái Bahádur, at a cost of Rs. 20 a month; the Bakribárí school is kept up by Bábu Kálí Náráyan Sinh Baruyá, at a monthly cost of Rs. 25; and the fifth is self-supporting, but is not likely to last long, as it is only by a very high rate of fees that it is able to continue in existence, and the numbers on the rolls are gradually decreasing. I hope the District Committee may be able to give it Government aid.

'PRIVATE PATHSALAS.—The Deputy-Commissioner says there is only one in the District, and the Deputy-Inspector says he could find no more, though he "always made every possible inquiry." The boys of this *páthsálá* are taught to read and write Assamese, and very little attention is paid to arithmetic. The teacher is paid by presents of rice, *dál*, etc., besides getting a few *pice*; altogether, it is supposed he receives an equivalent for Rs. 3 or Rs. 4 a month.

'There are two SANSKRIT TOLS, attended by 30 Bráhmans. One is kept up by the family priest of the Rájá of Bijní, who is paid Rs. 10. 7 a month for teaching; the other is supported by the Gaurípur *zamíndár*. In both these, Sanskrit grammar and *Smriti* (Hindu law) are taught.

'UNAIDED GIRLS' SCHOOLS.—One was opened last November by the *zamíndár* of Lakshmipur, and promises well. The number of girls attending it is 22. Literature, arithmetic, and needlework are taught by a mistress from Dacca, who receives Rs. 20 a month. The Deputy-Commissioner says he visited this school, and that the girls acquitted themselves very creditably.

'UNAIDED NIGHT SCHOOL.—The Deputy-Commissioner writes: "Through the sole exertions of the extra Assistant-Commissioner, a night school has been opened here last February. The number of the students on the rolls in that month was 24 or 25. On the 31st March last it was 17; but I am sorry to be informed that since then the number has fallen. It is to be hoped the people will take more interest in the school, without which it is futile to expect it to be a lasting institution."'

By 31st March 1876, the number of schools in Goálpárá District had increased to 129, attended by 2295 pupils.

POSTAL STATISTICS.—The following table, showing the number of

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letters, newspapers, etc. received at and despatched from the Goálpárá post office in the years 1861-62, 1865-66, and 1870-71, together with the postal receipts and expenditure, is compiled from a return specially furnished by the Director-General of Post Offices :—

POSTAL STATISTICS OF GOALPARA, FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters, ...	32,300	40,041	43,629	49,132	59,766	*Materials not received for this column.*
Newspapers, . .	2,446	233	4,283	1,095	3,990	
Parcels, ...	866	209	338	206	374	
Books, ...	344	5	210	42	576	
Total, . . .	35,956	40,488	48,460	50,475	64,706	
Sale of postage stamps, . . .	*Returns not forthcoming.*		£186 12 6		£252 19 3	
Cash Collections, .	£227 19 9		180 6 6		255 15 2	
Total Receipts, . .	227 19 9		366 19 0		508 14 4*	
Total Expenditure, .	369 16 11		658 3 5		956 9 9	

At the close of 1875-76 there were 12 post offices in the District, the number of covers received for delivery being 175,855.

FISCAL DIVISIONS.—The following are the 17 *pargands* or Fiscal Divisions which comprise Goálpárá Proper. The Dwár divisions will be given separately in the Appendix to this Statistical Account, devoted to that tract of country.

(1) AURANGABAD contains an area of 13,285 acres, or 20·75 square miles; pays to Government an annual land revenue of £330.

(2) CHAPUR: area, 125,165 acres, or 195·57 square miles; land revenue, £60.

(3) DHUBRI: area, 117 acres, or 0·18 of a square mile; land revenue, £2.

(4) GHURLA: area, 85,615 acres, or 133·77 square miles; land revenue, £330.

(5) GILA: area, 1387 acres, or 2·17 square miles; land revenue, £60.

(6) GOALPARA: area, 2041 acres, or 3·19 square miles; land revenue, £6.

* Exclusive of £14, 6s. receipts from sale of stamps from official correspondence. Official or service stamps were introduced in 1866.

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(7) GOLA ALAMGANJ: area, 8411 acres, or 13·14 square miles; land revenue, £2.

(8) HABRAGHAT: area, 213,838 acres, or 334·11 square miles; land revenue, £235.

(9) JAMIRA: area, 161,956 acres, or 253·05 square miles; land revenue, £330.

(10) KALUMALUPARA: area, 85,263 acres, or 133·22 square miles; land revenue, £170.

(11) KARAIBARI: area, 203,164 acres, or 317·44 square miles; land revenue, £326.

(12) KHUNTAGHAT: area, 372,458 acres, or 581·96 square miles; land revenue, £235.

(13) MAKRAMPUR: area, 18,718 acres, or 29·24 square miles; land revenue, £330.

(14) MECHPARA: area, 350,262 acres, or 547·29 square miles; land revenue, £210.

(15) NOABAD FOTURI: area, 1903 acres, or 2·97 square miles; land revenue, £1.

(16) PARBATJOAR: area, 176,434 acres, or 275·67 square miles; land revenue, £54.

(17) TARIA: area, 12,270 acres, or 19·17 square miles; land revenue, £9.

CLIMATE.—The prevailing winds are easterly, but hot winds blow occasionally from the west in the months of March, April, and May, and during these months there are also occasional strong winds and heavy storms from the south-west. The monsoon commences about the 15th May, and is generally over by the middle of October. The cold weather sets in about November, and lasts till the end of February. During this season there are daily heavy fogs, which rise shortly after daybreak, and gradually clear off between 9 and 10 o'clock.

TEMPERATURE, RAINFALL, ETC.—Goálpárá is one of the stations which have been selected to return special data to the Meteorological Department. The following paragraphs have been compiled from the Annual Report of the Meteorological Department to the Government of Bengal for 1873. The *day* highest maximum, lowest minimum, and mean monthly temperatures at this station were thus returned in 1873:—January, highest maximum, 77·5°; lowest minimum, 43·0°; mean of the month, 62·9°. February, max., 89·1°; min., 50·6°; mean, 69·8°. March, max., 89·4°; min.,

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52·2°; mean, 72·8°. April, max., 89·1°; min., 60·2°; mean, 74·7°. May, max., 95·5°; min., 61·8°; mean, 80·2°. June, max., 95·4°; min., 68·5°; mean, 79·2°. July, max., 99·7°; min., 73·3°; mean, 82·3°. August, max., 92·5°; min., 73·0°; mean, 81·8°. September, max., 92·6°; min., 67·9°; mean, 81·4°. October, max., 90·1°; min., 64·0°; mean, 78·3°. November, max., 88·4°; min., 51·4°; mean, 70·4°. December, max., 80·0°; min., 46·8°; mean, 65·9°. Highest maximum for the year, 99·7°; lowest minimum, 43·0°: average mean, 75·0°. The following were the maximum, minimum, and mean readings of the *nocturnal* grass radiation in the same year:—January, max., 55·6°; min., 41·3°; mean, 49·2°. February, max., 62·5°; min., 48·6°; mean, 56·0°. March, max., 65·5°; min., 49·4°; mean, 58·3°. April, max., 70·5°; min., 55·4°; mean, 64·8°. May, max., 75·0°; min., 62·0°; mean, 68·2°. June, max., 78·5°; min., 68·6°; mean, 74·1°. July, max., 78·3°; min., 74·9°; mean, 76·5°. August, max., 79·4°; min., 74·2°; mean, 76·1°. September, max., 78·9°; min., 72·4°; mean, 75·1°. October, max., 73·7°; min., 61·3°; mean, 67·3°. November, max., 65·5°; min., 50·6°; mean, 57·8°. December, max., 56·2°; min., 46·6°; mean, 52·5°. The following exhibits the monthly *mean* temperature at Goálpárá for the five years ending 1873:—January, 63·9°; February, 68·4°; March, 74·0°; April, 77·2°; May, 78·7°; June, 79·8°; July, 81·4°; August, 81·5°; September, 80·4°; October, 77·8°; November, 71·2°; December, 66·0°; yearly average, 75·0°. The average temperature in the shade in 1875 at different seasons is returned as follows:—May, max., 86·8°; min., 71·6°. July, max., 89·4°; min., 77·4°. December, max., 74·1°; min., 52·8°. The averages of the monthly mean atmospheric pressures for the five years ending 1873 are as follow:—January, 29·606; February, 29·538; March, 29·463; April, 29·386; May, 29·302; June, 29·208; July, 29·190; August, 29·257; September, 29·339; October, 29·452; November, 29·589; December, 29·627; average for the five years, 29·413.

The average annual rainfall for the eight years prior to 1873 amounted to 98·75 inches, distributed as follows, according to the seasons:—From January to May, 20·56 inches; from June to September, 72·40 inches; from October to December, 5·79 inches. The monthly rainfall in 1873 was as follows:—January and February, *nil;* March, 2·42 inches; April, 10·29 inches; May, 7·85 inches; June, 21·40 inches; July, 10·84 inches; August, 8·32 inches; September, 7·09 inches; October and November, *nil;* December, 0·12

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of an inch. Total for the year, 68·33 inches, or 30·42 inches below the average of the previous eight years. The rainfall in 1875 measured 97·57 inches.

MEDICAL ASPECTS: ENDEMICS.—The prevailing diseases among the native population of Goálpárá are intermittent and remittent fevers, complicated with affections of the spleen; diarrhœa, dysentery, cholera, rheumatism, chest affections, and occasionally a few cases of small-pox. The European residents chiefly suffer from intermittent fever, at times causing great prostration, diarrhœa, dysentery, and rheumatism. The Civil Station of Goálpárá, and many other parts of the District, are very malarious; and the whole District is considered, both by Europeans and natives, especially in the rainy season, or from May till about November, to be the most unhealthy in Assam or North-Eastern Bengal. For several miles around the Station of Goálpárá, except on the north side where the river flows, there is nothing but flat marshy ground, the greater portion of which is covered with jungle. When the river rises, all this tract is converted into a huge swamp; and were it not for the raised roads, it would be impossible to move about. Little or no attention is paid to sanitation in any part of the District, and the people are too poor to call for municipal arrangements. None of the swamps has been drained, nor has any of the jungle been cleared.

EPIDEMICS.—Cholera has repeatedly made its appearance in an epidemic form in the District, and numbers are said to have died from it; but no detailed information can be given, as it is only very recently that any mortuary returns have been kept. In October 1868 the epidemic made its appearance in the Dhubrí Subdivision, and spread along both banks of the river. The disease did not wear itself out till July in the following year, and again made its appearance on the north bank of the Brahmaputra in November. No information can be obtained as to the number who were attacked, or as to the mortality, but it is stated that more men were attacked than women. The classes of people who suffered were chiefly the poor and ill-fed. To protect the inhabitants, native doctors were sent from Calcutta and the Civil Station to treat those who were attacked. Pills and chlorodyne were also distributed among some of the villages, with directions as to how the medicine was to be administered. There are no records of any epidemic of small-pox or of fever occurring in the District. Among cattle diseases, a fatal disorder, called *chapká*, is said to be prevalent during the rains and

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hot weather. It begins first with sores breaking out in the mouth; the hoofs then become affected, and rot; diarrhœa afterwards sets in; and the poor beast generally dies.

VITAL STATISTICS have been collected for many years past throughout Goálpárá, as in Bengal, through the agency of the *chaukidárs* or village police, and not through the *mauzádárs*, as in Assam Proper. The figures obtained in this way are altogether untrustworthy, as may be inferred from the circumstance that the proportion of deaths throughout the District generally was in the year 1874 less than one-fourth of the proportion in the selected areas. From the commencement of 1873 a new system has been introduced by the side of the old, in accordance with which more accurate returns, both of births and deaths, are obtained from certain selected areas. In Goálpárá District, the urban area chosen is Goálpárá town and suburbs, with a population of 6061 persons; the rural area comprises the village of Dalgumá with its neighbourhood, and has a population of 5145. In the urban area, the agency consists of two police constables, supervised by the *dák moharrir*, at a monthly cost of Rs. 4, or £4, 16s. per annum. In the rural area, two constables of Kámárpátar outpost send in monthly returns to the Civil Surgeon, and each receive R. 1 a month; total cost, £2, 4s. per annum. The returns, at least of the deaths, may be accepted as fairly accurate. In the year 1874 the number of deaths reported in the urban area was 245, or 40·4 per thousand; in the rural area, 352 deaths, or 68·4 per thousand, making a ratio for the combined areas of 53 per thousand. The causes of death were as follow:—Fevers, 333; cholera, 113; bowel complaints, 85; small-pox, 10; snake-bite and wild beasts, 7; accidents, 2; suicide, 1; all other causes, 46. The births registered in the same year were—in the urban area, 62 males and 64 females; total, 126, or 20·7 per thousand: in the rural area, 109 males and 93 females; total, 202, or 39·2 per thousand; making a ratio for the combined areas of 29·27 per thousand.

SANITATION, ETC.—The Report on the Vital Statistics of Assam for 1874 gives the following details:—'The sanitary condition of Goálpárá town has been attended to so far as available funds admit; but only Rs. 2525 (£252, 10s.) can be spared annually for this purpose. However, the roads have been kept in good repair, tanks cleared of weeds, surface drains kept open and free from refuse, and rank vegetation removed. Seven *saráis*, or rest-houses for

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travellers, have been placed at intervals along the road from Kuch Behar, and a supply of dry straw for bedding is provided in each. An hospital has been erected at Dhubrí, where immigrant coolies attacked by cholera are detained for treatment. A similar building has been built on the bank of the Brahmaputra, about six miles below Goálpárá town. An objectionable practice, common at Goálpárá town, is that of mooring timber rafts close to inhabited places. The crews of the rafts live on them and defile the streams, the water of which is used for drinking purposes.'

CHARITABLE DISPENSARIES.—There are three Dispensaries in the District—at Goálpárá town, Gaurípur, and Lakshmipur. The following are the statistics for 1874, as compared with those for the preceding year. At Goálpárá: total in-door patients treated, 216 against 199; daily average, 7·65 against 7·69; percentage of deaths to total treated, 18·0 against 20·1; total out-door patients, 1395 against 1297; daily average, 17·97 against 17·29. Gaurípur: total in-door patients admitted, 5, of whom 1 died; total out-door patients, 1034 against 1299; daily average attendance, 27·56 against 23·67. Lakshmipur: total in-door patients treated in each year, 103; daily average, 4·18 against 4·08; percentage of deaths, 3·88 against 4·85; total out-door patients, 289 against 304; daily average, 3·86 against 3·87. At Goálpárá, the total income in 1874, including a floating balance of £66, was £200, 12s. 6d.; of which £46, 16s. od. was received from Government, £61 came from native donations and subscriptions, £23 from European subscriptions, and £2 from investments. The expenditure, including a balance of £58, amounted to £142, 14s. 8d.; of which £48 was appropriated to the salary of medical subordinates; £40 to dieting of sick; £23 to buildings, etc.; and £16 to servants' wages. At Gaurípur, the total income, including a balance of £17, was £124, os. 11d.; of which £33 came from Government, and £72 was subscribed by the *zamíndár*. The expenditure, including a balance of £34, amounted to £89, 17s. 1d., of which £64 was for salaries, £16 for servants' wages, and £7 for cost of *bázár* medicine. At Lakshmipur, the total income, including a balance of £22, was £118, 5s. 11d.; of which £48 came from Government, and an equal amount from native subscriptions. The total expenditure, including the same balance, was £95, 9s. 3d.; of which £48 was for salaries, £22 for dieting the sick, and £16 for servants' wages.

During the year, 117 operations were performed at Goálpárá, 3

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at Gaurípur, and 1 at Lakshmipur. On this subject the Civil Surgeon remarks that 'the people of the neighbourhood are timid, and prefer prolonged suffering to coming under the knife; even for medical treatment, they rarely go to hospital. The in-door patients consist chiefly of travellers and settlers from Behar.'

INDIGENOUS DRUGS.—The principal vegetable medicines found in the District are the following:—(1) Areca catechu, very common; (2) Cannabis Indica, found wild in many parts; (3) Cæsalpinia, a creeper said to be used by the people in fevers; (4) Calatropis gigantea, very common, and used by the native practitioners as a purgative and emetic; (5) Croton tiglium, common all over the District; (6) Gynocardia odorata, found, but not common; (7) Ricinus communis, common in many parts of the District. No mineral drugs are found. Little or nothing is known of the medicines used by the native practitioners, as they keep them secret. They generally administer their medicines in the form of a powder mixed with honey or water, and also make use of charms and incantations.

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STATISTICAL ACCOUNT OF THE EASTERN DWARS.

THE EASTERN DWARS, which now form the northern portion of Goálpárá District, are situated between 26° 54′ 2″ and 26° 17′ 47″ north latitude, and 90° 39′ 56″ and 89° 48′ 23″ east longitude. They contain an area of 1568 square miles, and a population of 37,047, according to a Census taken by the Deputy-Commissioner in 1870. There are no towns in the Dwárs, but the principal village is Bijní, situated on the north bank of the Dalání river, in latitude 26° 29′ 25″ N. and longitude 90° 45′ 46″ E. The Dwárs are administered from Goálpárá town, the Civil headquarters of the entire District.

BOUNDARIES.—The Eastern Dwárs are bounded on the north by the Independent State of Bhután; on the east by the Manás and Dhirsuti rivers, which separate them from the District of Kámrúp; on the south by Goálpárá Proper; and on the west by the Sankos river, also called the Gadádhar farther down, which separates them from the Western Dwárs, now part of the Bengal District of Jalpáiguri, and from the State of Kuch Behar.

JURISDICTION.—When the Bhután Dwárs, or the level strip of country at the foot of the Bhután Hills, were annexed by the British at the end of 1864, they were divided into two parts, the Eastern and Western Dwárs. That part of the country lying between the Manás and Sankos rivers was formed into an independent District named the Eastern Dwárs, and placed in charge of a Deputy-Commissioner, who had his headquarters at Datmá in the Khuntághát Fiscal Division of Goálpárá. This arrangement did not continue for long. In December 1866 the Eastern Dwárs were added to Goálpárá, and now form the most northern part of that District.

All suits relating to immoveable property, revenue, and rent are excepted from the jurisdiction of the Civil Courts by Act xvi. of

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1869. The Eastern Dwárs, as well as the whole of Goálpárá District, are administered by a Deputy-Commissioner, an extra Assistant-Commissioner, and a subordinate Civil Judge stationed at Goálpárá, and an extra Assistant-Commissioner and a subordinate Civil Judge at the Subdivisional Station of Dhubrí. Goálpárá Proper was originally comprised within Bengal, and formed a portion of the territories which were included in the Permanent Settlement. On the conquest of Assam, the administration of Goálpárá was vested in the Commissioner of that Province. Upon the formation of the Kuch Behar Division, Goálpárá was separated altogether from Assam, and placed under the Commissioner of Kuch Behar. This, however, was found inconvenient; and subsequently the criminal jurisdiction of the District was transferred back again from the Commissioner of Kuch Behar to the Judicial Commissioner of Assam, the Revenue and Executive Departments remaining as before under the Commissioner of Kuch Behar. Finally, in 1872, the Eastern Dwárs, together with the whole of Goálpárá District, were transferred to the Chief-Commissionership of Assam.

General Aspect of the Country.—The Eastern Dwárs form a flat strip of country, lying beneath the foot of the Bhután range of mountains. The chief characteristics are the numerous rivers and hill streams which intersect it in every direction, and also the large tracts of *sál* forests, and the heavy grass and reed jungles, interspersed with wild cardamums. These grass and reed jungles are especially dense and luxuriant along the banks of the rivers and streams, where the vegetation grows to a considerable height, and is impenetrable to man. The beautiful cotton tree (Bombax Malabaricum) is to be found in these tracts, growing in large numbers with surprising vigour and rapidity, notwithstanding the annual firing of the jungle. With this exception, the vast tracts of grassy jungle are almost treeless, bringing into greater relief the sites of the villages scattered here and there. The villages are remarkable for the most luxuriant vegetation. Large clumps of bamboos and numerous plantain trees hem them in on every side, almost hiding the houses from view; while, rising above the masses of bright-green foliage, are seen graceful betel-nut palms, with here and there a few large trees, such as the mango, jack, or *pipal*. Round about the houses, and up to their very doors, grow shrubs and creeping plants of every form and variety. In the vicinity of the villages are fertile fields of rice and mustard cultivation. The scenery at the foot of the mountains, at

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the gorges where the larger rivers debouch upon the plains, is very grand and beautiful, especially where the Sankos river leaves the hills.

MOUNTAINS AND ELEVATED TRACTS.—There are no mountains in the Eastern Dwárs. The only hill or elevated tract is Bhumeswar, in the south-eastern corner of Sidlí Dwár, which is from three hundred to four hundred feet in height. This is a detached spur of the Gáro ranges, and rises abruptly out of the plain; it is a long, narrow hill, covering an area of 3437 acres. It is well clothed with trees, but not of any great size, and brushwood, with rocks cropping out here and there. The villagers in the neighbourhood sometimes cultivate patches of cotton on its slopes. The soil of the hill is of the same red, porous nature as is found in the Gáro hills, while that of the plains out of which it rises is not red in the least. A small Hindu temple is situated on the summit. The hill can be ascended by men on foot, but not by cattle or other beasts of burden.

NAVIGABLE RIVERS.—The following are the eleven principal rivers in the Eastern Dwárs, which are all navigable by native boats of 100 *maunds* or 4 tons burden throughout the year, for a certain portion of their course, or until their beds become stony on nearing the hills, when rapids are met with. The Manás, indeed, could be navigated by steamers of light draught throughout the greater part of the year. The whole country is intersected with small streams in every direction, too numerous to mention, all of which are navigable in the rainy season by boats of two tons burden. The eleven larger rivers are:—The Manás, Dalání, Pákájání, Aí, Káná-mákrá, Chámpámatí, Gauráng, Saralbhángá, Gangiá, Gurupálá, and Gadádhar, also called the Sankos in the higher reaches of its course.

The most important stream is the Manás, which enters the Dwárs from the Bhután Hills at the extreme north-east corner, and forms the eastern boundary till it enters Goálpárá Proper. The chief tributaries of the Manás on its west bank are the Aí, Dalání, Sonái, Bhándární, Barchhot, Gáburkurá, Gailáng, and Sidnar; its tributaries on the east bank lie within the jurisdiction of the Deputy-Commissioner of Kámrúp.

The Aí flows from the Bhután Hills in a southerly direction through the Chirang and Sidlí Dwárs, when it turns to the east and runs a rather tortuous course through Bijní, till it joins the Manás in the south-east part of that Dwár. Its chief tributaries are—on

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the north bank the Aí-phoálí, and on the south bank the Kánámákrá and Burí Aí.

The Chámpámatí is a considerable stream flowing from the Bhután Hills. At the point where it debouches on to the plains of Chirang Dwár, it is known as the Dholápání, and only first becomes called the Chámpámatí after its junction with a small river of that name which rises in the plains. It flows southwards through Chirang and Sidlí Dwárs, and enters Goálpárá Proper in the Khuntághát *parganá*. Its principal tributaries are—on the east bank, the Káníbhar, Ghorábándhá, Marábhar, and Barbhar; on the western bank, the Srishti and Lun Sung.

The Gauráng takes its rise in the *sál* forests of Sidlí Dwár, to the west of the old fort of Bidyágrám. It is a small stream till it has received the waters of the Sanuikhá on its north bank, and shortly afterwards those of the Sárulbhángá; the three united streams then flow through Goálpárá Proper under the name of the Gauráng. The Sárulbhángá, the largest of these three streams, leaves the northern hills four miles to the south of Bishnu Sinh, a fort occupied by the British troops during the Bhután war, and after flowing through Chirang and Sidlí Dwárs, falls into the Gauráng near the northern boundary of Goálpárá Proper.

The Gángiá river rises in the plains, and for some distance forms the boundary between Chirang and Rípu Dwárs, and then, after flowing through a portion of Sidlí, joins the Gurupálá at the extreme south-west point of that Dwár. The Gurupálá itself rises in the plains of Rípu Dwár, and after being joined by the Gángiá as above stated, the united stream under the name of the Gurupálá flows into the Khuntághát *parganá* of Goálpárá Proper.

The Sankos river enters from the Bhután Hills at the extreme north-western point of Rípu Dwár, and flowing to the south, forms the boundary between the Eastern and Western Dwárs. Shortly before entering Goálpárá Proper, it is joined by the Gadádhar, and from thence the two streams flow under the name of the Gadádhar. The chief tributaries of the Sankos are—on the eastern bank, the Harmáphutá; and on the west bank, in Jalpáigurí District or the Western Dwárs, the Ráidhak, Jarái, and Rekoyá.

CHANGES IN THE RIVER COURSES.—The Manás river is always more or less cutting away its banks and changing its course, forming numerous islands or *chars* in its bed. This river, as before stated, forms the boundary between the Eastern Dwárs, Goálpárá, and

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Kámrúp; but many years ago the main stream broke into the Dwárs for a short distance, and placed the following villages, which were formerly on its right bank, on its left, viz. Gorái-márí, Pálangbárí, Pátiládaha, Pátkátá, Barbilá, Mánikpur, Mánkhásyá, Jhanbárí, Abádí, and Nawágrám. These villages are now separated from Assam by the Dhirsuti, which is the name of the old bed of the Manás. The banks of all the rivers in the Dwárs are alternately abrupt and sloping. The current strikes from one side of the river to the other in an oblique direction; and the banks are modified in outline, according to the direction in which the current happens to run. The beds of all the rivers are sandy, with the exception of their northern portions; when followed upwards to the hills the beds become pebbly, and a little higher up they are filled with boulders. The banks are for the most part jungly, except in the neighbourhood of villages. The Manás, Kánámákrá, Buri Aí, Aí, Sárulbhángá, and Sankos rivers have water in their beds at the points where they leave the Bhután Hills. But the channels of all the rest are dry at the foot of the hills except during the rains, and the water only makes its appearance at a considerable distance from the hills, having percolated under ground to the place where it appears on the surface. None of the rivers anywhere expand into lakes.

FORDS AND FERRIES.—There is a ferry on the Manás river where the road crosses it, a little below the point where it forms a junction with the Dalání; and this river is not fordable at any time of the year. Three ferries have been established on the Sankos at Haldibárí, Bhalká, and Sagunchará; the river itself can scarcely be said to be fordable at any time of the year below Bhalká. Ferries are supposed to be kept up on all the large streams, at points where the road which runs east and west through the Dwárs crosses them. There are also ferries on the Aí river at Bhándárá, and on the road going to Sálmárá; and on the Dalání river just opposite Bijní. The Aí is fordable in places, but not everywhere, and not at all during the rainy season. During the height of the rains very few even of the smallest streams are fordable.

USES TO WHICH THE WATER IS PUT.—There are no lakes, canals, or artificial watercourses in the Eastern Dwárs; but the cultivators artificially irrigate their land to a great extent, by cutting channels from the neighbouring streams on to their fields. The whole country is cut up in every direction by these small watercourses. There are no river-side towns in the Eastern Dwárs with a large

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community living by river traffic, but a river trade is carried on to a certain extent. The chief export despatched by means of the rivers is *sál* timber, cut on the southern slopes of the Bhután mountains. The timber is lashed to boats, and floated down the rivers into the Brahmaputra, from whence it is sent on in the same manner to Sirájganj, Dacca, and other places. A good deal of river traffic is also carried on in rice, cotton, mustard seed, betel-nut, etc. The upward traffic consists mainly of Manchester goods, brass and copper vessels, etc. None of the non-navigable rivers and streams are anywhere applied as a motive power for turning machinery or mills, but almost every stream could be so turned to account by the formation of dams. There is no community in the Eastern Dwárs who gain their living entirely by fishing, but almost all the cultivators engage in it to a greater or less extent. The value of the fisheries is very small as yet, owing to the sparse population of the country, the largest being that on the Sankos river, which yields at present a revenue to Government of about £10 a year only. I have no materials which would enable me to give the amount of revenue derived from all the fisheries in the Eastern Dwárs.

MARSH CULTIVATION.—No river banks or marshes have ever been embanked with a view to the extension of cultivation. There is very little marsh land in the Dwárs at all; and as good soil is plentiful in every direction, it would be a loss of money to construct embankments for this purpose. Neither are the rivers or marshes utilized as reed or cane-producing grounds. Reeds grow spontaneously in every direction, and are used for fencing in the patches of cultivation, and constructing the enclosures of houses and the gardens around them. They are also used in making the walls of houses, a thin covering of mud being generally plastered over them; and in the construction of the roofs of all small houses. Cane is generally found growing wild along the banks of the rivers and streams, and could be easily cultivated if required. It is generally used instead of string in building the houses of the people. Long-stemmed marsh rice is not cultivated in the Eastern Dwárs. The total number of people who live by navigation, fisheries, or in any way by river industries, is very small; and the Deputy-Commissioner of the Dwárs doubts whether there is a single person who gains his living entirely in this manner.

LINES OF DRAINAGE.—The line of drainage in the Eastern

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Dwárs is from north to south, the fall being from the Bhután Hills towards Goálpárá Proper, and thence to the Brahmaputra. The surface water is carried off by a network of streams intersecting the country; the smaller watercourses, which mostly run east and west, fall into the large ones, most of which run almost directly from north to south, and these convey the drainage into the Brahmaputra. There are no chains of *jhils* or marshes in the Eastern Dwárs, to assist in carrying off the surplus surface water of the country.

No Mineral Products are known to exist, nor have any deposits of coal, limestone, building-stone, etc. been found; nor are there any caverns, hot springs, or interesting natural phenomena. The scenery at the foot of the Bhután hills, where the large rivers debouch on to the plains, is very picturesque.

Forests.—The Eastern Dwárs contain numerous forest tracts of great extent and value, particularly in Sidlí and Chirang Dwárs. The following is a list of the different forest tracts in each of the Dwárs, with their estimated area:—(1) In Bijní Dwár there is a forest called Khairbaná, or forest of *khair* (Catechu) trees; area, 8039 acres, or 12·56 square miles. (2) In Sidlí Dwár the *sál* forests are seventeen in number, as follows:—Hulttágáon, area, 2676 acres; Sálbárí Barabáthání, area, 7421 acres; Bhúgámguni (part of), 1372 acres; Parsangáon (part of), 175 acres; Bansbárí (part of), 1856 acres; Sálbárí Kárígáon, 2312 acres; Khetipuri, 7474 acres; Abulgáon, 1094 acres; Udhabgáon, 1578 acres; Nárikolá Karípotá, 1531 acres; Dhuliágáon Jhár, 2590 acres; Chaudharígáon Jhár, 1403 acres; Kektibárí, 5864 acres; Chhotágáon Jhár, 2928 acres; Chedámárí Dumrígáon, 2907 acres; Patgáon Dhopgurí, 3839 acres; Pundibárí Jhár (part of), 580 acres: total estimated area of the forests in Sidlí Dwár, 47,600 acres, or 74·37 square miles. (3) In Chirang Dwár are the following thirteen important *sál* forests:—Láimatí Jhár, area, 19,678 acres; Bhumigáon Jhár, 25,253 acres; Pánbárí Jhár, 6340 acres; Chikli Jhár, 16,159 acres; Gandágáon Jhár (part of), 1775 acres; Pakhihági Jhár, 9340 acres; Kachubárí Jhár Totpárá, 10,094 acres; Bánglár Jhár, 4842 acres; Singmáijání, 8520 acres; Sotagurí, 6942 acres; Gubdágáon Aphal (part of), 11,130 acres; Jánágáon, 8895 acres; and Jánágáon Jhár, 28,325 acres: total area of the forests in Chirang Dwár, 144,388 acres, or 245·76 square miles. (4) In Rípu Dwár the three principal forests are as follow:—Sárígáon Jhár, area, 7232 acres; Natugáon Jhár,

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22,226 acres; Kachugáon Jhár, 12,177 acres: total area of the forests in Rípu Dwár, 41,635 acres, or 65·05 square miles. (5) The only forest in Gumá Dwár is Sálbárí, with an area of 15,779 acres, or 24·65 square miles. Grand total of the area of the forests in the Eastern Dwárs, 422·40 square miles. No information exists as to the annual yield of these forests. In the Statistical Account of Goálpárá Proper it is stated that the Conservator of Forests has found it necessary to stop the felling of timber in the forests of this portion of the District. The whole of the lands in the Eastern Dwárs that are not forests, or under cultivation, are in fact wide pasture-grounds. Very little revenue, however, has been realized as yet on account of pasturage, as the owners of the large flocks of buffaloes and cattle that come up yearly from Bengal to graze, find ample pasture in the Western Dwárs, nearer home, and therefore they do not care to come up farther. For the same reason, very few people in the Eastern Dwárs live by pasturing cattle in the forest.

WILD VEGETABLE PRODUCTS: JUNGLE PRODUCTS, ETC.—Among the wild vegetable products of marketable value, are *pipáli* or long pepper, and a creeper from which is obtained a red dye called *ásu* by the people, which seems to be a kind of madder. The jungle products are insignificant, and consist principally in the collection of small quantities of lac and beeswax. The people also weave a good deal of cloth from the silk of a species of wild silkworm, fed on the leaves of the castor-oil plant. It is called *eriá* cloth, and is much valued for making *chádars* or coverings for wear in the cold season. It is a strong, warm, and durable fabric, and fetches very good prices, a single piece on the spot generally costing from Rs. 6 to Rs. 10, or from 12s. to £1. There are no castes or tribes in the Eastern Dwárs who live entirely by collecting and trading in jungle products; but the principal part of the trade in timber and jungle produce is carried on by the Cácháris and Mechs, who go up to the hills in gangs every year in the dry season to cut timber, which they float down to the plains for sale in the ensuing rains. This, however, is merely an auxiliary occupation, and altogether secondary to their regular employment of agriculture.

THE WILD ANIMALS and large game found in the Eastern Dwárs are the wild elephant, rhinoceros, wild buffalo, tiger, leopard, bear, wild pig, *sámbhar* deer, *bará singhá* or red stag, etc. The Deputy-Commissioner of the Dwárs is unable to give either the

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yearly cost of keeping down wild animals, or the annual loss of life from wild beasts and snake-bites. No rewards have ever been paid for snake-killing. The smaller sorts of animals consist of fallow deer, hog deer, hares, foxes, civet cats, wild cats, mongoose, jackals, monkeys, etc. Crocodiles are plentiful in the rivers. Among game birds are the following:—Florican, wild ducks, teal, wild fowl, wild geese, red and black partridges, common and button quail, snipe, golden plover, etc. There are also pelicans, various sorts of cranes, paddy birds, etc. The fishes found in the rivers are the following:—*Chitál, kursá, bhángná, nandiní, phisárángá, rui, mirgál, kátla, bodl, bhul, súl, sáil, mahásáil, síethokd, gágld, kái, mágur, singi, láthá, pábdá, tengrá, punthi, chingri, táki, gajár, báim, kunchid, khalisá, siland, ghárid, khairá, chánpilá, chelá, khárid, áir, mauyá, ilis* or *ilsá, kandhuli, báus, bágáir, tatkini, elang, bhedá, chándá, cheng, bánspátá, dwárkina*, etc. There is no trade carried on in wild-beast skins; and, with the exception of the fisheries, the *feræ naturæ* are not made to contribute in any way towards the wealth of the District.

POPULATION.—The first attempt at an enumeration of the population of the Eastern Dwárs was made by the Revenue Survey party between 1867 and 1869, when a rough census was taken, which returned the number of houses at 7415, and the total population at 17,369. This estimate, of the people at least, must have been far below the truth. At the time of the Settlement in 1869-70, the Deputy-Commissioner personally conducted a second census, which returned the number of houses at 6888, and the population at 37,047. The following table (p. 116) exhibits the population, area, etc. of each of the five Dwárs, as returned by the Deputy-Commissioner.

CASTES.—The following is a list of the different castes found in the Eastern Dwárs, arranged as far as possible according to the rank they hold in local esteem, with their occupations, etc., and the number of the adult male members of each caste, as ascertained by the Census of 1870:—(1) Bráhman; priests and spiritual instructors; 16 in number. (2) Kshattriya; the second or warrior caste in the old Hindu social system; the members are *barkandázs* or guards, or cultivators; only 2 in number in the Eastern Dwárs. (3) Káyasth; writers, petty Government officials, etc.; 13 in number. (4) Kalitá; peons, sometimes clerks and cultivators; 23 in number. (5) Goswámí; Vishnuvite religious preceptors; 5 in number. (6)

[*Sentence continued on page* 117.

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Area, Population, etc. of the Eastern Dwars in Goalpara District, 1870.

Name of Dwar.	Area in Square Miles.	Number of Enclosures.	Number of Houses.	Population.							Averages calculated from preceding columns.			
				Males.			Females.			Grand Total.	Population per Sq. Mile.	Houses per Sq. Mile.	Persons per Enclosure.	Persons per House.
				Adults.	Children.	Total.	Adults.	Children.	Total.					
Bijní, . . .	374	1,560	3,606	6,188	3,506	9,694	6,137	3,006	9,143	18,837	50	9·64	12·07	5·22
Sidlí, . . .	361	971	2,410	4,475	2,216	6,691	4,249	1,756	6,005	12,696	35	6·68	13·07	5·26
Chirang, . . .	495	17	151	289	126	415	245	96	341	756	1	0·30	44·47	5·00
Rípu, . . .	242	117	405	851	537	1,388	812	445	1,257	2,645	11	1·67	22·60	6·53
Gumá, . . .	96	198	316	674	378	1,052	751	310	1,061	2,113	22	3·29	10·67	6·69
Total, . .	1,568	2,863	6,888	12,477	6,763	19,240	12,194	5,613	17,807	37,047	23	4·39	12·94	5·38

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Sentence continued from page 115.]
Bairágí; Vishnuvite religious mendicants; 20 in number. (7) Nápit; barbers; 7 in number. (8) Baniyá; shopkeepers; only 1 in number. (9) Jaldhá; cultivators; 241 in number. (10) Sonár; gold and silver smiths; 4 in number. (11) Jogí; weavers; 76 in number. (12) Rájbansí; these people are really Kochs, who, because the Rájás of Kuch Behar, Bijní, Sidlí, and Darrang belonged to this caste, called themselves Rájbansís, or of the same race as the Rájá, in order to increase their importance; they are now a low caste of Hindus. The number of Rájbansís in the Eastern Dwárs is 2400 adult males. (13) Kumbhár; potters; 4 in number. (14) Hirá; cultivators; 14 in number. (15) Dhobá; washermen; 2 in number. (16) Thápá; a class of Nepálís; 3 in number. (17) Gharámí; house builders and repairers; 51 in number. (18) Dom; fishermen; 79 in number. (19) Chandál or Machhuá; fishermen; 37 in number. (20) Mádáhí; 489 in number. (21) Bediyá; a wandering gipsy-like tribe, bird-sellers; 10 in number. (22) Hárí; sweepers; 3 in number. (23) Mech; the most numerous class or caste in the Eastern Dwárs. They are known as Mech in the western part of the Dwárs, but in the more eastern parts they are called indiscriminately Mech or Cáchárí; and again farther east, in Assam, they are called by the name of Cáchárí alone, losing the name of Mech altogether. They form the great majority of the population in the Eastern Dwárs, numbering 8752 adult males. (24) Gáro; 57 in number. (25) Rábhá; 42 in number.

The Mechs or Cacharis are of very migratory habits, and seldom stay at one place or cultivate the same soil for more than two or three years; but this can hardly be wondered at, when they have so much virgin soil at their disposal. They prefer cultivating clearings in the forest when available, and grow a good deal of cotton, besides the ordinary crops of rice, mustard-seed, etc. They are an able-bodied and well-behaved class of people; very few crimes take place among them. The tribe, which is called Mech in this part of the country, and Cáchárí in Assam, is widely scattered all over North-Eastern Bengal; but in the Eastern Dwárs, and especially in Sidlí Dwár, where under the Bhután Government they were comparatively remote from Hindu influences, they have preserved their own language in greater purity than elsewhere. The greater number of the people of Sidlí Dwár do not understand Bengalí at all, and the mass of the population in the Dwárs speak only

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their own primitive language. The Mechs or Cácháris in this part of the country describe themselves as coming from a place which they call Rangsar, on the south side of the Upper Assam valley. They were apparently pushed westwards into Assam. This immigration must be part of an extensive movement from Assam which took place within the last hundred years. Mr. Scott, the first Commissioner of the Province, states in one of his reports, that, owing to internal misgovernment in Assam, and to the atrocities committed by the Burmese between 1780 and 1826, the mass of the population crowded for protection into the border District of Goálpárá. The upper classes afterwards returned to their own country upon our annexation of the Province; but the poorer classes settled permanently in Khuntághát and Hábrághát *pargands* of North Goálpárá. The Mechs of Sidlí and Bijní Dwárs are, by all accounts, recent immigrants into the Eastern Dwárs from those two *pargands*. Their religious belief consists in the worship of two divine beings, one the author of good, and the other the author of evil. As usual among nearly all hill tribes, their religious rites consist chiefly of the propitiation of the evil spirit by means of sacrifices of fowls. The Cácháris have no scruples in the matter of diet; they eat almost any animal food, and are particularly partial to pork. The only flesh of which they will not partake is that of the cow, a prejudice imbibed from contact with Hindus. They are far from cleanly in their habits; and, as might be expected from their indiscriminate use of almost any description of animal food, however disgusting, and their neglect of bathing, they are almost universally affected with some sort of skin disease. In the Eastern Dwárs they are fast becoming Hinduized, and converts seem to have little difficulty in being accepted as brethren among the Rájbansís and mongrel Hindus. The Mechs who adopt Hindu customs are called Soroniás, but the change does not seem to be very extensive. The converts are said to differ from the primitive Mechs only by bathing, calling on the name of a *guru* or spiritual instructor, and abstaining from the use of pigs' flesh and liquor. The social condition of the Mechs is extremely low, and they have not progressed beyond the stage of nomadic cultivators. As usual amongst nearly all rude tribes, the women have to perform the greater portion of the toil necessary to support the family. They have to assist in the field at seed-time and harvest, to husk the rice, carry water, and, above all, to weave the clothes required for the household.

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Their agricultural and other implements are all of the very rudest description. Their mode of existence is from hand to mouth, and there appears to be no reason to suppose that their material condition in former times was better than now. The fact that their language contains no word to express any number above eight, indicates extreme degradation in former days as well as at the present time. The Mechs or Cácháris do not seem to have achieved any form of polity of their own; they have few traditions, no ancient songs, no monuments, no written character, and no literature of any kind. Their marriage ceremony still preserves the most primitive form, that of forcible abduction. The bridegroom proceeds with a company of friends to the residence of his intended. Her friends are assembled, and endeavour to retain her, and a mock combat ensues, in which, of course, the bridegroom's party is successful. Afterwards he gives a feast to the bride's friends, and makes a money present, usually about Rs. 60 or £6, to conciliate the father, who is supposed by a fiction to be incensed, and the rite is complete. The Mechs, although a degraded race, are far from being destitute of good qualities. They are much more honest and trustworthy than the Hindu peasantry of Bengal, and also less quarrelsome; chastity is esteemed a virtue, and crime is comparatively rare. Their physical constitution enables them to live in their malarious tracts, and, by the introduction of a rude cultivation, make these places habitable for successors of a superior race. During the Bhután campaign, the military officers in the Dwárs used to wonder at the Mechs, not only for not succumbing to malaria, which proved so fatal to men and horses from Hindustán, but for actually thriving under these unfavourable circumstances, and being a stout, athletic people. Their immunity from malaria was usually attributed to the prophylactic effects of the liquor which they are continually drinking in large quantities, but in all probability it is entirely caused by long acclimatization. The foregoing account of the Mechs is taken from a report to me by the Deputy-Commissioner; but a more detailed description of these people will be found in my *Statistical Account of Bengal*, Dárjíling District, vol. x. pp. 66-80.

THE RAJBANSIS are believed to have formerly inhabited the lower ranges of hills, and to have descended into the plains some two hundred years ago, being pushed forward by the people behind. They now rank as a low caste of Hindus, and all converts

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from other aboriginal or semi-aboriginal tribes are included among them.

IMMIGRATION AND EMIGRATION.—From the neighbouring *parganás* in Goálpárá Proper and Kámrúp there is a slight but increasing influx of people into the Eastern Dwárs, as the new soil here is more productive than the old land which they leave. All the incomers employ themselves in agricultural pursuits, and for the most part amalgamate with the rest of the people, as they are generally of the same race. There is no emigration whatever from the Eastern Dwárs.

RELIGIOUS DIVISION OF THE PEOPLE.—Including the Mechs or Cácháris, who are now fast adopting Hinduism, the great bulk of the population are Hindus. The Bráhmans and Goswamís are, of course, the most respected; but, as regards the rest, caste distinctions are not of such paramount value as in Bengal, and the social status of all the different classes is pretty much the same. None of the Hindu castes can be said to be poor; they are all in comfortable circumstances and satisfied with their lot. They raise by their own agriculture almost everything they require, and get the rest at small shops scattered here and there, for there are no regular markets in the Eastern Dwárs. The Muhammadan population is very small, and, according to the Census taken by the Deputy-Commissioner in 1870, amounted to only 110. The Musalmán religion does not make much progress at the present day; and it is stated that most of the Muhammadans of the Eastern Dwárs were originally Hindus, whose forefathers were forcibly converted to Islám at the time of the conquest of Goálpárá by the Muhammadans. The rest of the inhabitants consist of a few Buddhists, and a very few Rábhás, a tribe closely allied to the Mechs. Two native Christian preachers, belonging to the Church Missionary Society, have been recently stationed at Bijní. There are no Bráhma Samáj followers in the Eastern Dwárs.

MATERIAL CONDITION OF THE PEOPLE.—The people in the Eastern Dwárs are a purely rural community. There are no towns, nor even any villages with a *bázár*, except Bijní, which possesses a small *bázár;* nor are periodical markets held anywhere. The requirements of the people are very limited; everything in the shape of food and clothing is grown on their own fields and manufactured by themselves in their own houses, the little salt they require being purchased at one of the few shops found in

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certain villages. The inhabitants of the Dwárs are all in good circumstances, happy and contented, with no wants or cares to trouble them. The necessaries of life are cheap and easily procured, and the means of gaining an honest and comfortable livelihood by agriculture are open to all; there is abundance of rich soil, easily cultivable, and as the rents are very light, their prosperous condition is not to be wondered at.

DRESS, DWELLINGS, FOOD, ETC.—The dress of a well-to-do shopkeeper consists of a waist-cloth reaching to the knees (*dhutí*), a cotton sheet or shawl (*chádar*), a piece of cloth worn round the head (*pagrí*), a pair of shoes, and sometimes a coat (*kurtá*). The clothing of an ordinary husbandman consists simply of a waist-cloth and cotton shawl. They also carry a long narrow strip of cloth (*gámchá*) or handkerchief, in one corner of which is invariably tied up some betel-nut, lime—generally placed in a small brass box or other vessel—tobacco, and a common country knife. The building materials used for the dwellings of both shopkeepers and cultivators are the same. The houses are generally supported on bamboos or wooden posts, and well thatched with grass on a framework of bamboo. The walls are composed of reeds, usually plastered over with mud. Instead of string or rope for fastening posts or rafters together, etc., rattan, split bamboos, stalks of wild cardamum, or jungle creepers are used. A shopkeeper's dwelling ordinarily consists of two rooms, with a small out-house for cooking; that of an ordinary husbandman has sometimes two, and sometimes only one room, which is made to serve alike as a kitchen and dwelling. A shopkeeper generally sleeps on a rough cot or a raised platform (*máchán*), and his rooms are furnished with a few mats and a cane stool or two. A husbandman frequently has no furniture at all, and sleeps on a bed of straw; but some have a raised bamboo platform for sleeping on, and a piece of wood or two or a mat to sit on. The Deputy-Commissioner estimates the cost per month of the food and requisites of a well-to-do shopkeeper, with a family of six persons, to average as follows:—Rice, Rs. 3 or 6s.; split peas, 8 *ánnás* or 1s.; vegetables, 8 *ánnás* or 1s.; salt, 6 *ánnás* or 9d.; oil, 14 *ánnás* or 1s. 9d.; turmeric and spices, 8 *ánnás* or 1s.; fish, 8 *ánnás* or 1s.; tobacco, 4 *ánnás* or 6d.; cloth, about Rs. 1. 8. 0 or 3s.: total, Rs. 8 or 16s. per month. The average monthly expenditure of an ordinary cultivator is as follows:—Rice, Rs. 2 or 4s.; salt, 4 *ánnás* or 6d.; oil, chillies, etc., 6 *ánnás* or 9d.; fish, 4 *ánnás* or 6d.; vegetables, 2 *ánnás*

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or 3d.; cloth, about 8 *ánnás* or 1s.: total, about Rs. 3. 8. 0 or 7s. per month. This estimate represents rather the money value than the actual cost. Nearly every requisite of living is raised by the cultivator himself. The cultivators eat with their rice different condiments, such as the leaves of the mustard plant, pumpkins, and other vegetables which grow in their gardens, besides certain leaves and herbs gathered from the jungle, which are seasoned with chillies and salt. The women and children generally collect the firewood, and catch what fish they can. The women also manufacture cloth for the use of the family.

AGRICULTURE: RICE CULTIVATION.—The staple crop of the Eastern Dwárs is rice, which is divided into three principal varieties, —*áus* or *áhu*, *báo* or *bává*, and *áman* or *sáli*.

The *áus* or *áhu* rice crop is of two kinds. One is sown in February and March, corresponding with the Hindu months of Mágh, Phálgun, and Chaitrá, and reaped in June or July, or the Hindu month of Ashár. It is sown on moist land, and does not require much rain; it is generally cultivated in land which is just above the flood level in June and July, the object being to reap the crop before the field becomes submerged. It is sown broadcast; and when the plants are about six inches high, they are thinned by a large wooden rake dragged across the field by a pair of bullocks. This rake also removes the greater part of the weeds. When the plant is about a foot high it is weeded by hand, but after this it requires no further attention until ready for reaping. The *áus* is an inferior grain to the *áman* or cold-weather crop, and is generally retained by the cultivators for their own consumption. The second description of *áus* rice, called *bhadai*, is sown in March (Phálgun or Chaitrá), and cut in August or September (Bhádra), the crop being called after the name of the Hindu month in which it is reaped. It requires more water than the early *áus* crop, and is also more precarious, owing to its liability to be submerged during the heavy rains; it is cultivated in exactly the same way as the early *áus* crop. *Karinda* is a third species of *áus* rice; but instead of being sown broadcast, it is transplanted in June and July, and reaped in October and November.

(2) The *báo* or *bává* crop is sown along with the *bhadai áus* rice, both being thrown broadcast into the soil at the same time. The *áus* crop ripens as above stated; the *báo* takes a much longer time in coming to maturity, and is reaped in December and January. The *báo* is a species of long-stemmed rice, the stem rising with the

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water in which it grows; the straw is very coarse, and the grain inferior. This description of rice is, however, very little cultivated in the Eastern Dwárs.

(3) The *áman* or *haimantik*, or, as it is called in this part of the country, the *sáli* crop, is sown broadcast in nurseries in May and June, and afterwards transplanted from about the middle of July to the middle of September into fields that have been thoroughly ploughed and watered, the soil being worked up into a soft pulpy mud, which effectually rots all the weeds. Each field is surrounded by a small ridge or embankment to keep in the water. In transplanting, the plants are put into the ground by hand, from nine inches to a foot apart; and it is essential, in order to enable the crop to arrive at full maturity, that there should be water always lodged about its roots. If the ordinary rainfall is not sufficient for this, the cultivators in the Dwárs generally dam up a neighbouring stream, and divert a portion of the water into their own fields by cutting small channels for the purpose of irrigation. The crop is reaped in December and January.

It is not known that any improvements have ever taken place in the quality of the rice grown in the Dwárs; but since the annexation of the country in November 1864, rice cultivation has considerably extended, owing to the influx of new settlers. Rice is known by the following names in the various stages of its growth:— Seed paddy is called *bichhan dhán* or *bidhán dhán;* when transplanted it is called *roá;* unhusked paddy is called *dhán;* when husked, *chául*, and when cooked, *bhát*. A fermented liquor called *mad* is made from cooked rice, by adding water to it and allowing it to ferment; roots of certain herbs are also mixed with the compound. It is brewed by the Cáchárís and Mechs; there is no restriction on its manufacture, and it is made for domestic use only, not as an article of sale.

Other Crops.—The only other cereal grown in the District, except rice, is barley, which is cultivated to a small extent in Gumá Dwár; it is sown in November and December, and reaped in February and March. Mustard (*sarishá*) is extensively grown in the Dwárs. It is generally sown broadcast on lands from which the *áus* rice has been reaped. It requires very little cultivation. A plough is passed over the land a few times, the weeds collected and either burnt or thrown away, and the clods broken. The seed is put into the ground in November and December, and the crop is

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reaped in February. The young leaves are used extensively as a vegetable. *Kaldi*, or *máti máha*, is grown in small quantities as a second crop, on lands off which the *áus* rice has been taken. It is sown in September and October, and gathered in January. No other green crops are cultivated in the Dwárs. Fibres are not grown. A very small quantity of tobacco is grown on the garden lands in the immediate vicinity of the cultivators' houses. It is sown first in nurseries, then planted out in November and December in well-manured land, and gathered in February and March. *Pán* is cultivated rather extensively, but not in the manner customary in Bengal, being grown in the immediate neighbourhood of the cultivator's homestead. It is planted at the foot of the betel-nut (Areca catechu) tree, and kept well manured. It clings to the long taper stems of the tree, which form an excellent support; while the tufty tops effectually screen the creeper from the rays of the sun, and keep the *pán* leaves fresh and green. Betel-nut palms are grown to some extent in the neighbourhood of the villages. Long pepper (*pipdli*) grows wild in the jungles, and forms an important article of export. It is obtained from the dried flower-spikes of the Chavica Roxburghii, a smooth, woody, creeping plant.

Area.—According to the Revenue Survey, the total cultivated and uncultivated area of each of the Eastern Dwárs is as follows:—Bijní—area, 374·19 square miles, or 239,483 acres; cultivated, 35·94 square miles, or 23,003 acres; uncultivated, 338·25 square miles, or 216,480 acres. Sidlí—total area, 360·61 square miles, or 230,794 acres; cultivated, 32·70 square miles, or 20,932 acres; uncultivated, 327·91 square miles, or 209,862 acres. Chirang—total area, 495·13 square miles, or 316,889 acres; cultivated, 1·45 square miles, or 934 acres; uncultivated, 493·68 square miles, or 315,955 acres. Rípu—total area, 242·01 square miles, or 154,890 acres; cultivated, 3·42 square miles, or 2194 acres; uncultivated, 238·57 square miles, or 152,696 acres. Gumá—total area, 96·14 square miles, or 61,530 acres; cultivated, 6·53 square miles, or 4181 acres; uncultivated, 89·60 square miles, or 57,349 acres. Grand total, 1568·10 square miles, or 1,003,586 acres; cultivated, 80·07 square miles, or 51,244 acres; uncultivated, 1488·03 square miles, or 952,342 acres. Of the total uncultivated area, 422·41 square miles, or 270,346 acres, are included in the forest reserves; and of the remaining 1065·61 square miles, or 681,996 acres, about three-fourths are capable of cultivation. Of the cultivated area, about 50·46 square miles, or

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32,296 acres, are under the *sáli* or cold-weather rice crop, and about 15,498 acres are under *áus* rice; this latter figure also represents the cultivation of mustard, which is grown as a second crop on *áus* lands, after the rice has been harvested. The remaining cultivated area consists of about 2493 acres of village sites, which include land on which tobacco, *pán*, betel-nut, and other miscellaneous crops are grown, in the immediate vicinity of the homesteads.

OUT-TURN OF CROPS.—According to the Settlement at present in force, *sáli* or *áman* rice land is assessed at 8 *ánnás* per *bighá*, or 3s. an acre, and *áus* land at 4 *ánnás* per *bighá*, or 1s. 6d. an acre. A fair out-turn from *áus* land is from 6 to 8 *maunds* of unhusked paddy per *bighá*, or from 13 to 17½ hundredweights an acre, which sells at from 8 to 10 *ánnás* per *maund* or from 1s. 4d. to 1s. 8d. a hundredweight; the value of the total produce being from Rs. 3. 5. 4 to Rs. 4. 8 per *bighá*, or from £1, 0s. 0d. to £1, 7s. 0d. an acre, the average being about Rs. 3. 13 0 per *bighá*, or £1, 3s. 0d. an acre. Besides the rice, a second crop of mustard seed is got off *áus* land, the out-turn varying from 1 to 3 *maunds* per *bighá*, or from 2⅕ to 6⅔ hundredweights an acre, worth from Rs. 1. 8 to Rs. 2 per *maund*, or 4s. 1d. to 5s. 5d. a hundredweight; the value of the total produce being from Rs. 1. 12. 0 to Rs. 5. 4. 0 per *bighá*, or from 10s. 6d. to £1, 11s. 6d. an acre, the mean being about Rs. 3. 8 per *bighá*, or £1, 1s. 0d. an acre. The average value of the total produce of two-crop *áus* land, of both unhusked rice and mustard seed, is about Rs. 7. 8. 0 a *bighá* or £2, 5s. 0d. an acre, the rent being at the low rate of 4 *ánnás* a *bighá* or 1s. 6d. an acre, or only about one-thirtieth of the total value of the gross produce. The average out-turn of *sáli* or *áman* rice is from 8 to 13 *maunds* of unhusked rice per *bighá*, or from 17½ to 28½ hundredweights an acre, which sells at from 12 *ánnás* to R. 1 per *maund*, or from 2s. to 2s. 8½d. a hundredweight; the mean value of the total out-turn being about Rs. 9. 3. 0 per *bighá* or £2, 15s. 0d. an acre, for land the rent of which is only 8 *ánnás* per *bighá* or 3s. an acre, or about one-eighteenth of the value of the gross produce. No land in the Eastern Dwárs pays so high a rent as Rs. 3, or even Rs. 1. 8. 0 per *bighá*. Until the present Settlement, no fixed rates of rent for land were laid down.

POSITION OF THE CULTIVATORS.—A farm of upwards of 50 or 60 *bighás*, equal to 18 to 20 acres in extent, would be considered a very large holding for one husbandman, and anything below 9 *bighás* or 3 acres a very small one. A fair-sized, comfortable holding may be

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placed at from 15 to 25 *bighás* or from 5 to 8 acres in extent. A single pair of oxen is not ordinarily able to cultivate more than from 10 to 12 *bighás*, equal to from 3⅓ to 4 acres. The Deputy-Commissioner does not think that a farm of 15 *bighás* or 5 acres makes a husbandman as well off as a respectable retail shopkeeper, nor would such a holding enable him to live as well as would a money wage of Rs. 8 or 16s. a month. Generally speaking, however, the cultivating class is not in debt. They are happy and contented throughout the Eastern Dwárs. Their wants are few; they raise themselves nearly every article they require, and have occasion to purchase little beyond salt. Act x. of 1859, the Rent-Law of Bengal, is not in force; and with the exception of a few instances in Gumá Dwár, all the cultivators are tenants-at-will. The number of husbandmen in Gumá Dwár who have obtained occupancy rights is only 96, which bears a very small proportion indeed to the body of tenants-at-will. At the time of the Settlement, a record of the rights of the under-tenants was made in Gumá Dwár; and in the case of all the other Dwárs, *pattás* or leases were given to the cultivators specifying the rates of rent to be paid by them, and a similar restrictive clause was inserted in the engagements of the farmers. There are no husbandmen in the Eastern Dwárs who have obtained the right to hold their lands in perpetuity without being liable to enhancement of rent; nor are there any cases of small proprietors who own, occupy, and cultivate their hereditary lands without either a landlord above them or a sub-holder or labourer of any sort under them. The Deputy-Commissioner estimates that a husbandman in the Eastern Dwárs could comfortably support a middling-sized household, consisting of five or six persons, on about Rs. 6 or 12s. per mensem.

Domestic Animals, Agricultural Implements, etc. — The domestic animals met with in the Eastern Dwárs are cows, goats, pigs, dogs, cats, and a few buffaloes. Some of the shopkeepers and more wealthy husbandmen also possess ponies, which they use for riding. The value of an ordinary cow is from Rs. 8 to Rs. 12 or from 16s. to £1, 4s. od.; a pair of oxen, Rs. 25 to Rs. 32 or £2, 10s. od. to £3, 4s. od.; a score of kids six months old, Rs. 12 to Rs. 16 or £1, 4s. od. to £1, 12s. od.; a score of full-grown pigs, Rs. 80 to Rs. 100 or £8 to £10. There are no sheep in the Eastern Dwárs. The different agricultural implements used by the cultivators are as follow:—*nángal*, or wooden plough; *phál*,

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or iron ploughshare; *koddli*, a mattock for making ridges round fields, and for other out-door work; *kathár*, an axe for cutting down jungle, trees, etc.; *dáo*, a long knife or hand-bill for cutting grass, jungle, bamboos, etc.; *dálibhángá*, a mallet for clod-crushing; *mái*, a harrow for levelling ploughed land; *jalká*, a large wooden rake for rooting out weeds, generally drawn by oxen; *káchi*, a sickle for reaping; and *niráni*, a hand weeder. A pair of oxen and the implements mentioned above are required to cultivate 'one plough' of land, equivalent to from 9 to 15 *bighás*, or from 3 to 5 English acres; the cost of the implements would be about Rs. 3 or 6s., and of the cattle from Rs. 25 to Rs. 32, or from £2, 10s. 0d. to £3, 4s. 0d.

WAGES AND PRICES.—There is no regular class of coolies or agricultural day-labourers in the Eastern Dwárs, but men may sometimes be obtained at from 2¾ to 3 *ánnás* or from 4d. to 4½d. a day. The few smiths and carpenters that are to be found do not work by the day, but do odd jobs for the villagers on payment of some trifle, according to the nature of the work done; they are often paid in rice or cotton instead of cash. The best cleaned rice sells at from Rs. 2 to Rs. 3 a *maund*, or from 5s. 5d. to 8s. 2d. a hundredweight, according to the time of year; the lower rate prevails shortly after the harvest, and prices gradually rise later in the year till they reach the latter rate. The common quality of rice used by the poorer classes sells at from R. 1 to Rs. 2 per *maund*, or 2s. 8½d. to 5s. 5d. a hundredweight, according to season. The price of unhusked rice of the first quality is from 12 *ánnás* to R. 1 per *maund*, or from 2s. 1d. to 2s. 8½d. a hundredweight; and of the commoner description, from 8 *ánnás* to R. 1 a *maund*, or from 1s. 4d. to 2s. 8½d. a hundredweight. Fermented liquor, called *mad*, is made by the people from rice for their own consumption; it is not generally sold, but may be valued at from 8 *ánnás* to R. 1 or from 1s. to 2s. for a small earthen vessel full. As the Dwárs were only annexed to British territory in 1864, the prices which were current in former days cannot be given.

WEIGHTS AND MEASURES.—Weights are seldom used by any of the cultivators, who generally dispose of their produce in bulk or by measure; the petty shopkeepers, however, when selling their goods, use the ordinary *ser* of 80 *tolás*, equal to 2 lbs. 0 oz. 14½ drs. avoirdupois, the component parts of the *ser* being the same as in Lower Bengal, the *poyá*, *chhaták*, and *toli*. In certain cases, however, the short or *káchhá ser* of 60 *tolás* is used, equal to 1 lb. 8 oz. 11 drs. avoirdupois. Measures of quantity are as follow:—1 *káthá*

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= ½ *ser*; 10 *káthá* = 1 *don* = 5 *ser*; 4 *don* = 1 *pura* = 20 *ser*; 5 *pura* = 1 *bis* = 2½ *maunds*, or 205 lbs. avoirdupois. Measures of time:—60 *pal* = 1 *danda* or 24 minutes; 7½ *danda* = 1 *prahar* or 3 hours; 2 *prahar* = 1 *bilá* or 6 hours; 4 *bilá* = 1 day and night of 24 hours. The people have a very vague idea of distance. They are acquainted with the word *kos* (about 2 miles), but they can never tell how many *kos* one place is distant from another. The general standard used in expressing distance with them is the time they take to perform a journey; for short distances, they say a place is so many arrow-shots off.

LANDLESS DAY-LABOURERS.—There is no tendency towards the growth of a distinct class of day-labourers in the Eastern Dwárs neither possessing nor renting any land of their own. Every man almost invariably cultivates his own small patch of land. There are a few people who, besides attending to their own field, also cultivate the land of others in consideration of receiving half the crop. These are called *ádhiárí* cultivators; they have to supply the cattle, plough, seed, and labour, the owner of the land paying only the rent. Another class of men who cultivate the land of others, called *ádhiárí bándhá*, take an advance of money, and cultivate rice and other crops, receiving half the crop as remuneration, the lender of the money finding oxen, seed, etc. The original debt, however, is not cleared off, but no interest is charged, and on payment of the principal the agreement can at any time be cancelled. Women and children are largely employed on the fields belonging to the family, but they do not work on hire for others.

LAND SETTLEMENT.—The Eastern Dwárs contain a very large proportion of waste land, estimated at 681,996 acres, or 1065 square miles, the greater part of which is said to be cultivable. The whole of the land is under Government management. By the present Settlement, leases for seven years were given for each of the five Dwárs, viz. Bijní, Sidlí, Chirang, Rípu, and Gumá. The Settlement expires in March 1877. All the cultivators in the four first-named Dwárs hold direct from Government; there are no intermediate tenures, the Rájás of Bijní, Sidlí, and others who have received leases, merely standing in the position of farmers. In Gumá Dwár, however, there are some permanent leaseholders or *jotdárs*, who again have cultivators under them called *chukánidárs* and *mulandárs*.

RATES OF RENT.—The rate of rent under the Settlement charged for homestead or village land is 8 *ánnás* a *bighá* or 3s. per acre;

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rupit, or land on which the *áman* or *sálí* rice is grown, pays at the same rate; *dus* and other descriptions of land are charged at the rate of 4 *ánnás* a *bighá* or 1s. 6d. per acre. In Gumá Dwár, the cultivators pay 1 *ánná* a *bighá* or 6d. per acre for any waste land which may be included in their holdings.

MANURE, ETC.—Manure is never used for rice lands. For *pán* cultivation, cow-dung is put plentifully at the roots of the plants, and it is also used on the small patches of garden land round the homesteads, but not for any other crop. Manure is never bought, as every man keeps his own cattle, and the refuse of the shed is used for the purpose. Irrigation is very common in the Eastern Dwárs, being universally adopted in the case of the cold-weather or *sálí* rice crop. This is watered by means of small artificial watercourses brought from the rivers and streams, which intersect the country in every direction. These little irrigation channels are called *dúngs*, and are constructed by the people themselves. There is so much available waste land that the husbandmen seldom cultivate their *dus* rice and mustard crops more than twice in the same place. They then clear another piece of jungle, and allow the first spot to remain fallow, returning to it perhaps after the lapse of a few years, by which time it is again buried in jungle, and its productive powers have been restored. The *sálí* or *áman* cultivation is of a somewhat more permanent character; this description of land is cultivated by the husbandmen for as many years as it continues to yield a fair crop. When the productive powers of the land are on the decline, it is abandoned for a fresh clearing. Rotation of crops is not practised in the Eastern Dwárs.

NATURAL CALAMITIES. — The Eastern Dwárs only came into British possession in November 1864. From inquiries made by the Deputy-Commissioner, that officer states that such a thing as a universal destruction of the crops by either flood, drought, or blight is quite unknown. Occasionally, the rice crops are partially injured by the rivers overflowing their banks, or by unusually heavy falls of rain; but so far as can be learnt, none of these calamities have ever occurred on such a large scale as to affect the general prosperity of the District. There is no demand for canals, or other protective works against drought, such as irrigation works, etc., the country being everywhere naturally watered by numerous rivers and streams.

FAMINES.—The famines of 1866-67 and 1874 did not affect the

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Eastern Dwárs. The Deputy-Commissioner states that if the price of rice in January or February, or soon after the cold-weather rice harvest, were to rise as high as from 10 to 8 *sers* per rupee, equal to from 10s. to 14s. a hundredweight, that should be considered as a warning of famine later in the year, and Government relief operations would become necessary. The Eastern Dwárs depend chiefly on the *áman* harvest, but *áus* rice is also cultivated to a considerable extent; and the Deputy-Commissioner thinks that if a total loss of either one of these two crops should take place, the people could live throughout the year on the other without suffering actual famine. In the jungles, the people collect abundance of wild vegetables which they cook as food, and also numerous varieties of edible berries, so that in the very unlikely event of a famine, the people in these parts would be much better off than where the country is entirely under cultivation. Although there are very few roads in the Eastern Dwárs, the rivers and streams are numerous, and afford sufficient facilities for importation to remove the danger of isolation of any tract in time of famine. Such a thing as actual famine in the Eastern Dwárs is a very unlikely occurrence, the irrigation practised by the villagers being an efficient safeguard.

Roads and Means of Communication.—The principal, and indeed the only road in the Eastern Dwárs, is the one that runs from the ferry on the Sankos river (the western boundary), near the police outpost of Haldibárí, from west to east through the Dwárs to the Rahá police station in Kámrúp District, a total distance of seventy-three miles. This road is under the local management of the Deputy-Commissioner of Goálpárá. It is not in a good state of repair, and it crosses numerous rivers and streams, very few of which have either bridges or ferries, besides pieces of low and swampy land. In the rainy season the track becomes altogether impassable. During the cold season, beasts of burden can pass along, but it is impracticable for wheeled traffic, which has not yet established itself anywhere in the Eastern Dwárs. There are no large market towns on this road, but the principal places it passes through are Bijní, Sidlí, Chandrápárá, Datmá, Kachugáon, and Ráimáná, formerly a police outpost station. These places are all small villages, where periodical markets are held once or twice a week. From Rahá police station there is a road leading to Goálpárá, which runs along the banks of the Murá Manás river, but

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its length within the Eastern Dwárs is only three and a half miles. It also is under local management.

MINES, ETC.—There are no mines or quarries worked in the Eastern Dwárs, nor is there any reason to suppose that any mining operations were conducted in former times. Gold-washing is not carried on in the beds of any of the rivers or streams, nor are precious stones found.

MANUFACTURES.—There is no exclusively manufacturing class in the Eastern Dwárs. The people are all agriculturists, but they make their own cloths, mats, baskets, etc. Other necessary articles which they cannot prepare at home, such as brass utensils, etc., they purchase at the few shops scattered through the country; their earthen vessels they obtain from potters, who bring up boats from Goálpárá laden with them, to exchange for rice, paddy, mustard, oil, etc. The only article which is manufactured and sold in the Eastern Dwárs is a coarse silk cloth, made of the produce of silkworms fed on the castor-oil plant (Ricinus communis), and called *eriá* cloth. It is a very strong, durable, and warm fabric, and has an extensive sale. A piece eighteen feet long by four feet broad sells at from Rs. 6 to Rs. 10, or 12s. to £1, according to the fineness of its texture. Boats are also made from the hollowed-out trunks of trees cut in the forest. These boats or canoes, called *dungás*, are made principally by the Cáchárís or Mechs, who combine this trade with their chief occupation of agriculture. They generally take an advance from some trader or shopkeeper, cut the trees and roughly dress and hollow them out in the cold season, and in the rains float them down the rivers to Goálpárá and other places for sale. Half the proceeds of the boats go to the shopkeepers as interest for the money advanced by them; the other half is the share of the makers of the boats, who still remain liable, however, to the money-lending shopkeeper for the principal advanced in the first instance.

TRADE AND COMMERCE.—Rice, paddy, mustard-seed, *eriá* cloth, cotton, india-rubber, *ásu* (from which a scarlet dye is extracted), timber, and boats are the principal articles of export from the Eastern Dwárs; in exchange for which, brass vessels, salt, oil, cloth, tobacco, spices, cocoa-nuts, beads, earthen vessels, etc. are the chief imports. There are no large seats of commerce, fairs, religious festivals, or permanent markets in the Eastern Dwárs. Boats from Goálpárá and Kámrúp Districts come up the rivers during the rainy

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season with the articles of import, and exchange them for rice, mustard-seed, etc., either by barter or by first selling their goods and then purchasing for cash what they require. This exchange of articles is not carried on at any particular mart, but at the several villages along the banks of the rivers. The only local manufacture which forms an article of trade is *eriá* silk cloth. The crops suffice for the local wants of the people, and also leave a small surplus, which, as above stated, is exchanged for the articles imported. Neither the imports nor exports are of very great extent, but the value of the former is said to exceed that of the latter. There is no regular trade in the Eastern Dwárs, and therefore no accumulation of coin is going on.

CAPITAL.—There are a few *mahájans* or money-lenders scattered throughout the hamlets of the Eastern Dwárs. In the case of a borrower pawning some article, such as ornaments or household vessels, the lender never advances the full value of the article pawned, and the borrower has to pay interest, generally at the rate of 6 *pies* in the rupee a month, or 37½ per cent. per annum. There are no large loan transactions, either on mortgage of moveable property or of houses and lands. In cases of petty agricultural advances to cultivators, interest is charged at the rate of from 24 to 30 per cent. per annum; but in the common case, where the advance is made in grain for a period of six months, the lender receives half as much again at the expiration of the stipulated term, or double as much after the lapse of a year. For every rupee lent, the cultivator has to give a rupee's worth of paddy at the time of gathering his crops, at the then market rate, plus 50 per cent. by way of interest. Landed property is not sold in the Eastern Dwárs. There are no large banking establishments. Loans are conducted either by petty shopkeepers who combine rice-dealing with money-lending, by well-to-do husbandmen, or by village heads.

ADMINISTRATION.—The revenue and expenditure of the Eastern Dwárs are included in the table already given for Goálpárá (*ante*, p. 83), no separate returns for this part of the District having been furnished to me. All administrative details are also included in the Statistical Account of Goálpárá District.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF THE GARO HILLS.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF THE GARO HILLS.

THE GARO HILLS DISTRICT (also called Gároáná or Gawáná by the natives) is included within the Chief Commissionership of Assam, lying between 25° 57′ 18″ and 25° 9′ 20″ north latitude, and between 91° 0′ 0″ and 90° 0′ 10″ east longitude. It contains an area of 3180 square miles, and a population estimated by the Deputy-Commissioner at 100,000 souls. No enumeration of the inhabitants was made at the time of the Census of 1872, but in the Census Report the population of the tract is estimated at 80,000 souls. The District contains nothing worthy of the name of a town, but the Civil Station is at Turá, within the range of mountains of the same name, in latitude 25° 30′ 50″, and longitude 90° 15′ 45″.

BOUNDARIES.—The Gáro Hills are bounded on the north by the District of Goálpárá; on the east by the Khásí Hills, the Maheshkhálí river marking the boundary for a short distance; on the south by the Bengal District of Maimansinh; and on the west by the District of Goálpárá.

The eastern boundary was not finally laid down till 1873, when it was fixed by Colonel Bivar, Deputy-Commissioner of the Khásí Hills, and Captain Williamson, Deputy-Commissioner of the Gáro Hills. The boundary follows the Maheshkhálí river up to Pundengru Hill Station; thence along the watershed of the Mahádeo river to Bálpukrám Hill Station; from this point it is marked by the rivers Naává, Samsang or Sameswarí, Rangdi, Rangá, and Radiák up to Hodágarí village, and along the boundaries of this village to the junction of the Kámrúp and Goálpárá boundary pillars.

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The boundary-line between the Gáro Hills and Goálpárá has also only been recently determined. By this line, some tracts which were formerly included within Goálpárá are now annexed to the Gáro Hills. The general principle observed in laying down the boundary was to separate from Goálpárá all the hilly country inhabited by Gáros, and to include it in the newly formed Gáro Hills District. This principle has been successfully carried out.

There was for long a dispute with respect to the southern boundary of the District, the point at issue being whether any part of the Gáro Hills was included in the Permanent Settlement of 1793 made with the Maimansinh landholders. This question was involved in much uncertainty. In 1846, when the Survey of Maimansinh was made, the Survey officers attempted to lay down a boundary which would include some portion of the hills within Maimansinh; but the physical difficulties attending the task, and the opposition of the hill tribes, compelled them to abandon the attempt, and the northern boundary of Maimansinh was provisionally drawn along the foot of the hills. The District and Survey officers wished that the line thus laid down should be maintained as the boundary between the Gáro Hills and Maimansinh. But the Rájá of Susáng and some other landholders of Maimansinh objected to this, and claimed a large part of the hills as included in the Settlement.

In March 1861 the Board of Revenue reported this frontier dispute to the Government of Bengal, as the members of the Board were not unanimous in the view they took of the matter. One of the members considered that the objections of the landholders deserved attention, and that a special Commissioner should be appointed as arbitrator on the part of Government, to determine whether the hill tracts claimed by the landholders were included or not in the Permanent Settlement. The other two members thought it unnecessary that any such appointment should be made, and recommended that the Survey line at the foot of the hills should be maintained as the District boundary, leaving the landholders to prosecute in a court of law any claim which they might be able to establish. The Government of Bengal assented to the view taken by the majority of the Board; but it does not appear that any action was taken in the matter until the 20th August 1866, when it was notified in the *Calcutta Gazette* that the boundary should be the line along the foot of the Gáro Hills as laid down by the Revenue Survey officer, and

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set forth in the Survey map. No part of the Gáro Hills, therefore, is included within the limits of Maimansinh. The boundaries of the Revenue, Civil, and Magisterial jurisdictions are all coincident with each other.

The District boundaries, as lately defined, are fully shown in the new maps published by the Surveyor-General, which were prepared from the results of the Survey executed between 1870 and 1875.

GENERAL ASPECT AND CONFIGURATION OF THE COUNTRY.—As implied by its name, the whole of the District is hilly. The hills in the north are low, but gradually increase in height until a fine range of mountains called the Turá hills is reached. The hills near the Brahmaputra, or Amáwárí, as that river is called by the people of the District, are uninteresting. They are usually covered with grass reeds or scrubby timber; in former times they were no doubt covered with forest, which has gradually disappeared under the *júm* system of cultivation. Farther in the interior of the District, when the higher ranges are reached, the country becomes bolder, and the scenery very beautiful. On a clear day from the summit of Turá hill a fine view can be obtained over the Districts of Maimansinh, Rangpur, and Goálpárá, the course of the Brahmaputra being traceable for a distance of upwards of a hundred miles. During the months of October and November, when the atmosphere is clear, a glimpse of the snowy range of the Himálayas beyond Dárjíling is often obtainable. It would be difficult to find a wider or more diversified scene than that which is presented to the eye of the traveller from the top of the rather steep ascent of Turá hill.

MOUNTAIN RANGES.—The principal mountain ranges in the Gáro Hills District are the Turá and Arbelá hills. The Turá range runs almost through the centre of the District due east and west, until it joins the Khásí mountain ranges. The Arbelá range is situated to the north of the Turá hills, and runs almost parallel with them. The greatest height of the Turá range is about four thousand five hundred feet, which is reached by two peaks, one near Turá, and another called the Kailás peak by the Hindus, which is also called Chikmang, Bhím Turá, or Mánrái by the Gáros and Khásiás. These ranges are generally in the form of long even ridges, occasionally diversified by peaks or towering masses. The Kailás peak is a very abrupt mass, and of the shape that may be styled hog-backed; it stands out alone, and overhangs all the surrounding hills. Nearly all the hills and ranges in the District are accessible to beasts of

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burden, ponies, etc., with the exception of the Turá range, the sides of which are very steep, and in most places can only be ascended by men. There are, however, paths across the range along which cattle can be taken, the principal route being by Domak Gidok, near Turá.

Portions of the hill-sides, where the *júm* system of cultivation has been introduced, are covered with grass, but elsewhere they are clothed in dense forest.

RIVER SYSTEM.—The Gáro Hills District contains no river navigable by boats of four tons burden throughout the year, and only five which may be said to be navigable at all in their course within the hills, viz. the Krishnái, Kálu, Bhogái, Netái, and Sameswarí.

(1) THE KRISHNAI takes its rise in the hills to the north of the Arbelá range, near the village of Mandálang-girí, whence it flows in a northerly direction past the villages of Rangrangirí, Thápá, and Sangmá, to Jírá, a frontier village, where it leaves the District and enters Goálpárá. This river is navigable by canoes in the cold season, but it has no boat traffic except that created by the wood-cutters, which is very trifling. Its principal tributaries within the District are the Banji and Rangri, both small hill streams.

(2) THE KALU river, known by the Gáros as the Garuí, takes its rise in the Turá range near the Station of Turá, and flows in a westerly direction till it leaves the Gáro Hills at Hárigáon and enters Goálpárá. Its principal tributary is the Banarásí river, called by the Gáros Rangkan, which also takes its rise near Turá, and flows into the Kálu at a short distance from the point where it leaves the District. The Kálu is navigable for a distance of ten miles in the hills from Hárigáon as far as Dámálgirí, which is within twelve miles of Turá, by boats of two tons burden, but only during the rainy season. The passage is dangerous, owing to the numerous snags in the river-bed, and until the Station of Turá was opened in 1868, the river had never been navigated at all.

(3) The next river is the BHOGAI, which takes its rise on the Turá range a little to the south-east of the Station; it flows in a southerly direction past the villages of Anái, Lúgá, Morápárá, Remrángpárá, Mebonpárá, Chelipárá, Jamdamgirí, Chandrapárá, and Budrapárá, till it leaves the hills near Dálu, and ultimately falls into the old bed of the Brahmaputra above the Station of Nasírábád in Maimansinh. Its principal tributary is the Noarángá, which falls into it near the village of Remrángpárá.

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(4) THE NETAI also takes its rise on the southern side of the Turá watershed, and flows a very winding course, but generally in a southerly direction, past the villages of Rangon, Budugirí, Gorongithi, Phápá, Dasing, Gánchung, Adipgirí, and Bogájhorágirí, until it leaves the hills at Safurkot or Ghoshgáon in Maimansinh, in which District it empties itself into the Kánks river. It has no tributaries of any importance.

(5) THE SAMESWARI, or, as it is called by the Gáros, the Samsáng, is the largest stream in the District. It drains the country to the north of the Turá range, up to the watershed of the Amblái river. It takes its rise on the northern face of the Turá range, near the Station of Turá. The river follows a very winding course, first flowing in an easterly direction for about thirty miles, when it takes a turn to the south and runs generally in a southerly direction till it emerges on the plains in *parganá* Susáng of Maimansinh. In its route it passes the villages of Semsángirí, Dhobákhál, Rambángirí, Danongirí, Jankárái, Siju, Ráyak, Parkaltham, and Awákphang. Owing to rapids and granite rocks in its lower course, it is only navigable as far as Siju, about twenty miles from the point where it leaves the hills. At Jankárái the river flows over a sandstone bed, and again becomes navigable by fair-sized boats up to Dhobákhál. At this place the rocks again crop up, and impede the navigation as far as the village of Semsángirí. From this village to Saramphang *hát* near the village of Sámándal, the river is navigable all the year round by canoes of about a *maund* burden. The Sameswarí has several large tributaries, the principal of which are the Rangkái, Rangái, and Chibok, but none of them are navigable.

No important changes of course, nor any instances of alluvion or diluvion, are known to have taken place in the rivers. Their banks are usually steep, and in some places the streams flow through deep ravines, hardly accessible to man or beast. The beds of the rivers are generally rocky while within the hills. The banks of all the rivers in the Gáro Hills are uncultivated, except in some rare instances, where the *júm* cultivation has by chance been extended to the edge of the stream. None of the rivers in the hills form islands, nor do they anywhere expand into lakes. The Maheshkhálí river, which forms a part of the eastern boundary of the District, flows a subterraneous course for many miles under the limestone rocks which form its bed. It disappears not far from the Yindká peak, and comes out again near Billar Dhobá. All the

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rivers and streams within the hills are fordable at nearly every bend during the dry season, but in the rainy season many of them become impassable torrents. A small lake, or rather marsh, is situated in the Gáro Hills on the summit of the Turá range near the village of Ranghásígirí, on the Nokrek hill, at an elevation of four thousand feet. In the rainy season it contains about three feet of water, but at other times it becomes dry. There are no artificial lakes, canals, or watercourses in the Gáro Hills. Deaths by drowning in the District are very unusual, and probably do not exceed one or two cases a year, as all the rivers are very shallow, and are rather mountain streams than regular rivers.

UTILIZATION OF THE WATER SUPPLY.—There is no town containing a large community living by river traffic on the banks of any stream within the hills. In no case are the non-navigable rivers and streams applied as a motive power for turning machinery, although in some instances they could be made available for such a purpose by the construction of dams and weirs; but the Gáros are as yet ignorant of the simplest machinery. Nor are the waters of the rivers anywhere utilized for purposes of irrigation. The *júm* system of cultivation on the mountain slopes is the only method of agriculture pursued in these hills; low land or marsh rice is not cultivated at all. In those villages, however, situated in the low valleys, which were only separated in 1875-76 from Maimansinh and Goálpárá, and annexed to the Gáro Hills, and which are inhabited by Kochs and Hájungs, the ordinary system of plough cultivation is followed.

FISHING.—The villages of Siju and Rayak derive considerable profit from fishing, and do a good trade with the Gáros of the inner hills by supplying them with dried fish. In the vicinity of the larger rivers, the people supply themselves with fish enough for their own consumption, but the majority of the population purchase this article of food in the shape of dried fish at the little village markets. The mode used by the Gáros in catching fish is as follows:—A strong dam is constructed across the hill streams, with outlets for the water. Into each of these outlets is fitted a basket-net of split bamboo, worked into the shape of a cone. The water rushing through the broader end of the bamboo carries the fish with it, and finds its way out at the other end; but the fish are caught in the narrow part, as it is impossible for them to struggle back again to the stream against the confined force of the

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water passing through the bamboo. The Gáros are generally ignorant of the use of nets, but they occasionally use a small one attached to the end of a long pole, similar to a shrimp-net in England. This is gradually sunk into the water, and when full the fisherman lifts it out with a jerk, and usually manages to capture some small-fry. Another mode of catching fish is frequently practised. The Gáros are acquainted with a deadly poison, which they call *mákál*, and by means of which they poison the water; in this manner large numbers of fish are killed in some of the smaller rivers. They are also expert divers, and kill the larger varieties of fish by plunging after them and harpooning them in the water. The diver arms himself with a bamboo harpoon, with a moveable barb attached to it by a long piece of cane. In this way large numbers of *chitál*, and a fish called by the Gáros *gilchák*, or river shark, are killed. The divers remain under water usually from a minute to a minute and a quarter. The Gáros also fish with a rod and line, using certain kinds of insects as bait.

No rivers or marshes within the Gáro Hills have been embanked with a view to the extension of cultivation, nor are there any which present capabilities for being embanked; embankments are not needed anywhere within the District. The marshes produce the *nál* reed, which is used elsewhere for constructing the walls of native huts, but is not employed in any way as a building material by the Gáros. The jungles produce abundance of canes, bamboos, and reeds; and as the supply is greater than the demand, there is no necessity for the cultivation of these products. The long-stemmed variety of rice is not grown in the Gáro Hills.

LINES OF DRAINAGE.—The drainage of the District is divided into two portions, the northern and southern systems, roughly divided by the watershed of the Turá range, which forms the back-bone of the District. The northern and western rivers all drain through Goálpárá District into the Brahmaputra, while those on the southern face of the Turá mountains flow through Maimansinh until they join the old channel of the Brahmaputra.

MINERALS.—COAL has been found in several parts of the Gáro Hills, but it is very scarce in localities accessible by water. A good seam was discovered some years ago in the bed of the Mahádeo river, by Major Godwin Austen; and coal is abundant near the village of Pundengru. It is also found near the village of Siju, and an attempt to work the mineral was made by the Rájá of Susáng;

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but it does not exist in any great quantity, and, although water-carriage is available by the Sameswarí, it is too far away from the principal centres to compete with other coal-fields. In the year 1872-73 a find of coal near the village of Dhobákhál, on the Sameswarí river, was reported by one of the Survey officers. This was followed up, and led to the discovery of large coal-fields. These fields have since been examined by Mr. Medlicott of the Geological Survey, and most favourably reported on. Fine out-crops of the coal are seen near the villages of Dárrangirí and Báduri, and again near Dhobákhál village. Coal is thought to exist in the country between Semsángirí and Rangrangirí, in the valley of the Sameswarí river, but no out-crops were discovered by Mr. Medlicott when he examined this locality in 1873-74. No traces of coal were discovered in the north of the District, near Jirá, where, owing to the proximity of the Brahmaputra river, it would have been especially valuable. Traces of coal were discovered near the villages of Dipkáí and Andrakoná, not far from Harígáon, but the out-crops proved of no value. Mr. Medlicott thought it possible that coal might be discovered at some distance below the surface in this neighbourhood, and it was once proposed that borings should be made; but the idea was abandoned, and the point still remains undecided.

LIMESTONE of a good quality, and in great abundance, has been discovered in the valleys of the Sameswarí and Bhogái rivers, and of an inferior quality near Turá and Damalgirí. This latter limestone was subjected to analysis in Calcutta, and was found to contain 79 per cent. of lime, the rest being principally clay. It was stated to be 'a meagre lime, which may be used in a proportion not exceeding half parts of either sand or *surkí* to one part of lime.' Good building stone is found in many places in the hills. No metals have hitherto been discovered in the District, although there is little doubt that iron exists.

PICTURESQUE NATURAL PHENOMENA, ETC.—One or two caverns are situated in the Gáro Hills, in the limestone formation along the course of the Sameswarí and Ganeshwári rivers. One of these, situated above the Gáro village of Ráyak, is of considerable size. The entrance is about twenty feet high, and the breadth of the passage about fifteen feet. The cave is about a hundred feet long, and terminates suddenly in a high-domed chamber of considerable size. A small rivulet flows through the chamber, trickling out into the cave by a small passage too narrow to admit a man.

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This rivulet probably rises in some subterranean lake, but the volume of water is very trifling. The cave is filled with bats; and on the approach of a torch thousands of these creatures rise from their hiding-places, and fly about the face of the visitor in a most unpleasant manner. The excrement from the bats has nearly filled the chamber within the cave. There are no hot springs in the Gáro Hills. Salt-licks, called by the Bengalís *nún máli*, are common, and are frequented by herds of wild elephants, deer, etc. No salt is manufactured from these licks by the Gáros, who purchase what they require of this commodity at the little village markets. There are several picturesque gorges in the upper valleys of the Sameswarí, Ganeshwarí, Netái, and Mahádeo rivers. The sides of the valleys are clothed with splendid forest, tree ferns, and creepers, which, combined with the bluff, broken appearance of some of the hills, make up a very lovely landscape.

FORESTS, ETC.—The forests on the Turá range are of considerable magnitude, and contain trees of great size and majestic appearance; but the steepness of the hill-sides, and the distance of the range from good water communication, preclude their utilization. Considerable forests of good *sál* timber exist in the neighbourhood of Turá, in the hills south of Mechpárá, and also in the Nibári Jírá and Dámrá *dwárs*. The forests known as the Karáibárí and Mechpárá hills are managed by Government, which collects the revenues derived from them, and annually pays over the sum realized, less twenty-five per cent. as cost of collection, to the landholders of Karáibárí (formerly within Goálpárá, but now included within the Gáro Hills) and Mechpárá (within Goálpárá). Under recent orders, the *zamíndárs* of Karáibárí, Mechpárá, Aurangábád, Kálumalupárá, and Bijní have been prohibited from making any collections within the Gáro Hills. Their claims to compensation for forest dues, cesses, etc., which they themselves formerly collected in this tract, or which were collected in their behalf, are now under the consideration of Government. It is proposed to extinguish these claims in the same manner as was observed in dealing with the claims of the Rájá of Susáng and the *zamíndár* of Sherpur. In the forests of the Jírá, Nibárí, and Dámrá *dwárs*, the Gáro people claim the right to the timber, having enjoyed it since the British entered the hills, more than forty years ago. In 1870, however, the Government right to these, and all other forests in the Gáro Hills, was asserted, and they have since yielded a handsome return.

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Except in the independent Gáro country, there are no valuable *sál* forests. Considerable tracts of *sál* forest are found near the villages of Bonigirí, Sokadam, Rangrangirí, and Garigitham; but these are situated in the very centre of the hills, too far away from water-carriage to be made much use of. The lower ranges of the Gáro Hills are well suited for the growth of *sál;* and in a few years it is probable that some suitable localities near water-carriage will be selected and carefully reserved. But the *sál* being a very slow-growing tree, neither the present nor the next generation can hope to benefit from such measures. The existing available forests will continue to yield a good supply of this timber for many years. The tree is found scattered about here and there, and the woodcutters take out licences from the Deputy-Commissioner to fell timber within certain limits. The wood is then cut into logs of six feet in length, and is conveyed down the nearest stream attached to canoes, as the timber itself will not float, to the depôt where the logs are counted and taxed. The *tún* tree is found, and occasionally felled. The revenue derived from licences for felling timber in the Gáro Hills amounted to £89, 1s. 0d. in 1867-68; £40, 6s. 3d. in 1868-69; £20, 19s. 0d. in 1869-70; £325, 3s. 0d. in 1870-71; £295, 5s. 0d. in 1871-72; £231, 15s. 0d. in 1872-73; £285, 6s. 0d. in 1873-74; and to £2005, 7s. 0d. in 1874-75. The collections from this source are most uncertain and fluctuating. In some years the woodcutters do not visit the hills at all, and other seasons they come in large numbers. The *júm* system of cultivation followed by the Gáros has been the cause of a great destruction of *sál* timber, and there is little doubt that in former years most of the hills were covered with these trees. *Sál* is the only timber which is cut in any quantity; but *kurái* and *ajár* trees are occasionally felled, the former being a very hard, dark-coloured wood, which makes good planks, and the latter a sweet-scented red wood.

JUNGLE PRODUCTS, etc.—Lac is collected by the Gáros in considerable quantities, and sold by them at the little frontier market villages of Jirá, Nibári, and Dámrá. Bees-wax is alsò found, but not in any large quantities. The bark of a tree called *jumphán* or *hámphák* is employed by the Gáros for making a rough kind of cloth. *Khilkrá* is a fibre used in making fishing lines and nets. Another fibre, called *omak*, is twisted into ropes or straps by which loads are carried round the head. The Gáros are fond of dyeing their clothes red and blue. Wild indigo produces the necessary

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blue dye, but this is not an article of trade; the red dye is obtained from the wood of the *sisu* tree. *Tasar* cocoons are not found in the hills, nor any medicinal drugs of value. The Gáros are the only people in the District who drive a small trade by collecting and trading in jungle products. There are no wide uncultivated pasture grounds in the hills, nor do any people of the District live by pasturing in the forest.

FERÆ NATURÆ.—Wild animals and large game abound in the Gáro Hills, but are rarely to be seen owing to the dense forests and jungle. Wild elephants, rhinoceros, tigers, leopards, wild dogs, deer of various kinds, wild hogs, buffaloes, and *mithun* or wild cattle are found. The cost of keeping down wild beasts has hitherto been nominal, as until a year or two ago no rewards were paid for their destruction. The small game consists of silver pheasants, college pheasants, snipe, jungle-fowl, pea-fowl, hares, partridges, quails, etc.; but, although abundant, they are rarely bagged, owing to the heavy jungle. The *mahsir* fish is found in some of the rivers, and numerous varieties of fish abound in all the streams. A considerable trade in wild elephants is carried on, and large parties of native huntsmen used formerly to come up every year from Purniah, Rangpur, and Maimansinh to capture them. The method known as *melá-shikárí*, or catching wild elephants by lassoing, formerly prevailed; but this has now been prohibited, and Government has asserted its right to all the wild elephants within the Gáro Hills. No wild elephants have been captured for the last two years, as all hunting has been prohibited. The Deputy-Commissioner states that it is probable that hunting on the *khedá* plan will be permitted this year (1876) in certain localities in the hills. The same officer adds that the District will probably yield from a hundred and fifty to two hundred animals annually for several years to come, which would supply all the wants of the Commissariat Department, and leave a good number of animals for sale. He states that the profits from this source would probably pay nearly all the expenses of the District Administration. The Rájá of Susáng, whose estates adjoin the northern boundary of Maimansinh District, formerly possessed an elephant *khedá* or stockade, in which considerable numbers of wild elephants were annually captured; and up to two years ago the Rájá derived the sole benefit from the use of this *khedá*. He now possesses no rights over the wild elephants in any part of the hills. Previous to the prohibition

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of elephant-hunting, the Deputy-Commissioner collected the revenue from the hunters on behalf of Government. Every elephant hunter had to take out a lease sanctioning his hunting, for which he had to pay £2 a half-year on every *kumki* or trained elephant which he employed. These hunting licences were renewed every April and November. No trade in wild-beast skins is carried on in the Gáro Hills.

POPULATION.—No attempt at a census has yet been made in this wild tract, which was first brought partially under the immediate control of a separate British officer in July 1866. In 1872-73 a series of murderous raids on the part of the Gáros of the interior upon British subjects in the plains led to an expedition against the Gáros who had not previously acknowledged British suzerainty, and the subjugation of the entire Gáro Hills territory to British rule. By the new boundary recently laid down, a considerable number of villages formerly situated in Goálpárá have been included within the Gáro Hills District. The Deputy-Commissioner estimates the population of the tract at from 80,000 to 100,000. The former estimate is adopted in the Census Report of 1872.

DIFFERENT RACES.—The only race actually living within the Gáro Hills proper is the Gáro, with the exception of one isolated small village called Thápá, inhabited by Rábhás. Villages in the plains inhabited by Rábhás, Hájungs, Kochs, Rájbansís, Dálus, Mechs, and a few Musalmáns, have now been included within the Gáro Hills District. The Gáros are a race similar to the Mechs or Cácháris, and also bear a strong resemblance to the Kochs. Tradition relates that in former years the Gáro Hills were peopled by Kochs, who were gradually driven from the hills northward by the Gáros; and it is a fact that to this day the Kochs claim land in the Gáro Hills. These Kochs are the same tribe as that described by Mr. B. H. Hodgson in his work on the *Aborigines of India*, where he speaks of them as having become almost Bengálís, and as having entirely lost their nationality and language. This description, however, does not apply to those Kochs living on the borders of the Gáro Hills, who speak a distinct language of their own, and have their own separate habits and customs, somewhat like those of the Gáros, but yet distinguishing them as a race apart from the people around them. The Rábhás also have a dialect of their own. The Dálus are only found in the vicinity of the village of Dálu, and are a small

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clan. Formerly they had a dialect of their own, which they have now nearly forgotten. They resemble the Kochs and Hájungs.

DESCRIPTION OF THE GARO TRIBES.—The Gáros are a robust, active, and, generally speaking, very strong and muscular race, capable of enduring a great amount of exertion and fatigue, and of about the middle height. They have prominent cheek-bones, a large proportion of nose as compared with the head, eyes usually hazel in colour, large ears, thick lips, little beard, and of a dark-brown swarthy colour. They are an excessively ugly people, and it is very rare to find any of the women with even the least pretensions to good looks. The men lead a very active life, eat but little, and that coarse food. They carry heavy burdens of cotton of their own production across the mountains to the frontier market villages, which a Bengálí would probably be unable to lift. The Gáros are remarkable for their scarcity of beard. Hair about the face is very rarely seen; occasionally among the lately independent Gáros a man with a beard is met with, although, generally speaking, what little hair they have is carefully pulled out. The hair of the head is worn long and is never cut, but either tied up in a knot or kept off the face by means of a piece of cloth or *pagri* wound round the head, and called by the Gáros *kotip*. As a race, the Gáros are fairly courageous, generally truthful, except when answering inquiries as to the locality of their villages, land disputes, etc.; easily excitable by the remembrance of former injuries, and then revengeful, cruel, and bloodthirsty. Their dress, if such it can be called, is of the simplest description, and consists, for the males, merely of a band of homespun cloth about a yard and a half in length, which is passed round the waist and between the legs, and then tied at the back. Although small, the cloth is dexterously worn, and serves all the purposes of decency. It is called the *gándu bárá*, and is assumed at an early age. The dress of the women is somewhat more extensive, but still very scanty, and consists of a cloth tied round the waist, called *rikhing*. Nothing is usually worn over the bosom. Both men and women carry a small blanket or overall, made from ordinary cloth for the more well-to-do, and from the bark of a tree for the poorer classes. This miserable covering is made by steeping the bark in water, beating it out, and afterwards drying it well in the sun. It is called *phákrám*, and, as may be supposed, gives but little warmth. The Gáros of the eastern hills resemble the Khásiás in their dress. Many of them wear the

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small fringed jacket which is the Khásiás' ordinary dress. The women dress much the same all over the hills.

Ornaments.—The Gáros, male and female, are inordinately fond of ornaments, which are of the rudest and poorest description, although of a rather unusual kind. The ornaments of the men consist of three or four brass earrings, plain rings about two inches in diameter, and of very trifling value. A bead necklace, and sometimes two or three of them are worn, and occasionally these are rather valuable. Necklaces are so much in request that it is by no means an infrequent occurrence for a Gáro to go without a warm covering, in order to provide himself with one of these ornaments. The people of Dámrá, who have intercourse with the Khásiás, usually wear coloured silk turbans, which certainly improve their appearance. The ornaments worn by the women consist of earrings of gigantic size and weight, which are worn until the lobe of the ear gives way under the unnatural strain. Indeed, it is considered a much coveted mark of beauty to have the lobe broken in this way, and in such a case the earrings are worn by a string passed over the top of the head. Necklaces of glass and bell-metal beads are also commonly worn by the women. In some parts of the hills, both men and women ornament their clothes with shells, obtained from Bengal. Some of the shell ornaments are prepared by the Gáros of the south-eastern hills near the Khásí border, and are called *rupok* and *senki*. Persons of rank among the Gáros wear an iron or brass ring above the elbow, which is called *tár*, and is a token of respectability on the part of the wearer. No slave can wear it without having purchased the privilege from the landholder or *lakhma* of his village; neither can a free man who has not inherited the privilege wear the token without payment to the head of the village. Another ornament peculiar to the Gáros is called *kádásil*, worn only by the men, which consists of a crown constructed of brass plates connected together by a string passed round the head and tied behind. In former times it is said that this ornament could only be assumed by those who had slain a foe in battle. The Deputy-Commissioner thinks it likely that this distinction is still observed in the lately independent country; although, in those tracts of the hills which acknowledge and submit to British authority, the *kádásil* has come to be regarded as a common ornament, and is worn indiscriminately by all. It is manufactured by Bengálís,

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and imported into the hills. The Gáros never tattoo their bodies.

The Weapons of the Gáros consist of a spear (*shelu*), sword (*mellám*), shield, or case for holding small slips of sharpened bamboos (*pánjis*, called *wá* by the Gáros), which are stuck into the ground as a *chevaux de frise*. To these may be added a bamboo spear called *húl gonja*, which is thrown from ambush. The other spear has an ordinary triangular head, mounted on a bamboo staff, and is only effective at close quarters. It is used as a walking-staff in time of peace, and the blade as a chopper. The sword is a weapon peculiar to these hills; it is a two-edged instrument, the blade and handle forming one piece, with a small abrupt point. The rough guard or hilt is made of bamboo, and its ends are ornamented with goat's hair. This sword is the Gáro's constant companion, and, besides being a weapon, is used to clear jungle, as well as for a variety of other peaceful purposes. The shield consists of thin strips of bamboo beautifully worked together, and is nearly proof against a spear-thrust. In the back of the shield, which is carried in the left hand, is a small receptacle for bamboo spikes, which form an important item in a Gáro's equipment. These small spikes or *pánjis* are constructed in many ways, but their use is always the same—namely, to block the road and delay an enemy's advance; and against a shoeless foe they are very effective. An extract from a report by Captain Reynolds when Deputy-Commissioner of Goálpárá is quoted by Mr. Latham, in his account of these people, as follows:—'Captain Reynolds found the road barricaded in several places, and planted with *pánjis* or bamboo stakes, short, sharp, and dangerous. One end is set in the ground, the other wounds the feet of those who tread upon it. So effective are they, that the troops in one place were delayed an hour and a half in getting over two hundred yards of ground.' Although the Gáros are well acquainted with several poisons, they do not use them to tip their spears or *pánjis* with, as is done by their Assam neighbours the Abars. The Gáros know well how to lay an ambush; and, although they usually have no firearms, they find an effective missile in large pieces of rock, which are tied up in convenient places ready to be let down on the heads of an unsuspecting foe whenever the opportunity presents itself.

Hunting.—The Gáros, although a quarrelsome people, and frequently engaged in feuds among themselves, are not huntsmen.

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They know very little of the art of hunting and trapping the beasts and birds with which their hills abound. Occasionally, but not often, they kill a deer or a buffalo in a pitfall, and trap a pea-fowl. The Deputy-Commissioner, however, reports to me that he has known them to run down and spear a small wild elephant, which they occasionally kill for meat. Wild elephants are also sometimes killed in the following manner:—A large spear, loaded with a heavy stone, is attached to a convenient tree; a string is connected with the spear, and stretched across the path. The elephant on touching the string brings down the loaded spear on his back, which usually inflicts a mortal wound. Elephants are also occasionally captured in pitfalls.

Food.—The Gáros are an omnivorous people, and devour all kinds of animal food, even snakes, frogs, dogs, etc. Their staple article of food is rice, and very little pulse is eaten with it. A dog stuffed with rice is said to be a favourite dish with the Gáros. They breed pigs, and eat greedily of the flesh. Large quantities of rice-beer or *tsu* are brewed, which is said to be rather a pleasant drink when well made. This beverage is made from *káon megárú* and other grains, as well as from rice, but that prepared from rice is the best. The Gáros eat three times a day,—at sunrise, midday, and evening,—the three meals being termed *mífring*, *mísál*, and *miátham* respectively. Drunkenness is common, although it is very difficult to get intoxicated on the rice beer, and a seasoned toper would have to consume gallons of it before the desired effect would be produced. The Gáros are great smokers, and the men are generally seen with a bamboo pipe either in their mouths, or stuck in their girdles ready for use. The pipe is called *kasreng*, and is frequently made from the root of the bamboo. Metal pipes of very singular shape, manufactured by Bengálís, are also in common use. The tobacco used is the ordinary dried leaf, and is kept alight by a live coal in the bowl of the pipe. Opium, *gánjá*, *charas*, and other intoxicating drugs are not used by the Gáros, who despise the Bengálís for their use of these enervating compounds. The first fruits of the harvest are celebrated with a feast, and until this is over the Gáros will not partake of the new grain or vegetables.

Domestic Animals.—The Gáros have but few domestic animals of their own, but they purchase bulls from the people of the plain for fattening, and one or more of these animals is usually killed on the death of any person of importance, or of a member of

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the family. A few pigs, goats, fowls, and ducks are bred for food. Like the Khásiás, the Gáros have a great aversion to milk, believing it to be the urine of the cow.

Mode of Cultivation.—The Gáros are a purely agricultural people, and depend entirely on their crops for the means of subsistence. The hill land is poor, and only suited to the *júm* method of cultivation which the people follow. Suitable plots of land are cleared in December and January, and the felled jungle is allowed to remain until March, when it is fired. On the approach of the rains, the rice is planted; and afterwards the seeds of vegetables, cotton, pepper, and pulses, all of which are grown together in the same field. Land is allowed to remain fallow for ten years or so, after which it is brought under cultivation anew. Two crops are taken off the land—namely, the ordinary crop of rice, vegetables, cotton, etc., the first year; and in the second, only a crop of rice, after which the clearing is abandoned and a new spot is selected. Rice, cotton, pepper, vegetable marrows, *báigun*, turmeric, pulses, Indian corn, etc. are all grown in the hills. Generally speaking, the only crop of rice grown by the Gáros is the *áus;* but on the higher slopes of the Turá range the rice crop is sown about June and reaped in December. The cotton grown in the hills is short in staple and poor in quality. All the efforts that have been hitherto made to introduce a better kind have failed; but the attempt is now being renewed, and it is hoped will be attended with success. In such a rude mode of cultivation as that followed by the Gáros, the agricultural implements, as might be expected, are of a very simple kind. They consist merely of a large knife or *dáo*, called *áte* by the Gáros; an axe (*roá*); a hoe, called *kichí;* and a sharp-pointed stake, called *gul-mathar*, for digging holes in the ground into which the seed is dropped. The Gáros do not prepare the ground for sowing in any way, except by weeding and clearing it for the reception of the seed. They use neither plough nor spade.

Dwellings, etc.—The Gáros always build temporary huts in the fields they are cultivating, and generally reside in them during the season of the year in which the crops are in the ground. The reason for this is, that if the fields were not carefully watched, wild animals would destroy the crops. The village sites are generally permanent; but the cultivation sites change year by year, *i.e.* a new clearance is made every year and new huts built thereon, but a

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second crop of rice is invariably taken off the old clearing before it is finally abandoned. Each village has certain well-defined boundaries; and the community cultivates the lands within these boundaries in rotation, the soil being allowed to lie fallow for a certain number of years, generally from seven to ten, according to the extent of the village lands and the number of the inhabitants. The villages are usually placed on the side of a hill some distance from the crest, and within easy reach of water. The houses are built on piles, and are frequently of considerable size. The building materials are bamboo and thatch, and the house is divided into several compartments—namely, the verandah, the place where the cattle are kept, the large room where the family live, the apartment for the women, and another verandah at the back. A rude fire-place, made simply of mud spread on the floor, is situated in the middle of the house. No exit is provided for the smoke, which is allowed to escape as it best can, and consequently the house is always begrimed with soot. The Gáros are very indifferent cooks. Their daily food generally consists of boiled rice and *khar*, or potash made by burning old plantain trees, used as a substitute for salt, which the people are often too poor to purchase. The rice is cooked either in rough earthenware pots, or in a hollowed green bamboo; and whatever meat they may have is roasted on the embers till it is warmed through. Skin and flesh is eaten together, and, indeed, no part is wasted of any animal they may capture or kill for food. The richer people among the Gáros, of course, possess brass or earthen pots for cooking, and for purposes of eating and drinking. The people are ignorant of even the simplest arts, and there are very few villages in the hills which can produce even the rudest attempt at an earthenware vessel. Although the earth is not generally suitable for pottery, there are places where abundance of good clay is procurable. A few villages boast of a blacksmith and a forge; but the Deputy-Commissioner states that he never saw any man among the Gáros who was capable of making more than the simplest *dáo* or hoe.

Trade is carried on with the plains, and the people often travel immense distances with loads of from eighty to a hundred-and-venty pounds on their backs, to the market villages, where they arter cotton, chillies, wax, lac, india-rubber, timber, etc., with the fongálís; in return for which they receive cows, pigs, goats, fowls, on earthenware pots, swords, spear heads, cloth, etc. Sometimes

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cash is paid for cotton, and in that case the Gáro makes his purchases through the same medium. The principal markets are at Dámrá, Jirá, Níbárí, Lakshmipur, Bengal Khátá, Thikrikillá, Rajáballá, Singimárí, Mankarchar, and Putimári, all situated just within Goálpárá District, close to the Gáro border, and not far from the Brahmaputra; Bahádurkátá, Shakámalá-Durgá or Baklár *hát*, and Sarramphang, in the Gáro Hills; and Haluághát, Naluábárí, Phulbárí, Ghosgáon, Durgápur, and Nazírpur, in Maimansinh. There is generally easy water communication between all the markets in Goálpárá and the Brahmaputra; but those in Maimansinh are difficult of access, except during the rains. A good trade is done in cotton, which is purchased by Márwárí merchants, and shipped by them to Sirájganj and other parts of Bengal. The total out-turn of cotton during 1874-75 was, roughly speaking, 35,000 *maunds*, excluding that delivered at the markets in Maimansinh and some other small villages from which no returns were received. The price of cotton varies year by year. It ranges usually from thirteen to sixteen shillings a hundredweight, but during the American War it reached nearly double that price. In 1874-75 the price was only Rs. 4 per *maund*, or about eleven shillings a hundredweight. Trade in lac to the extent of about 2220 *maunds* was carried on in 1874-75, the lac being sold at the marts of Dámrá, Jirá, and Nibárí. The average price at these *háts* for rough lac was from Rs. 20 to Rs. 22. 8. 0 per *maund*, or from £2, 14s. 8d. to £3, 1s. 5d. a hundredweight.

Marriages are usually arranged by the parents, and concluded when the contracting parties are of a fit age. The ceremony is simple, but curious. The bridegroom is carried by his friends to the house of the bride, where a cock and hen are sacrificed, and the entrails consulted for an omen; but whether this turns out to be good or bad, the marriage still takes place. After the sacrifice of the fowls, the priest, should there be one in attendance, and if not, a friend, strikes the woman on the back with the dead cock, and the man with the hen. The ceremony is then over, and the marriage declared valid. Feasting and general rejoicings follow. No marriage dower is demanded on either side. The young husband dwells with his wife in the house of her parents, and becomes one of her *máhárí* or clan. People belonging to the same clan cannot intermarry, although persons bound by near ties of consanguinity, according to English ideas, are not interdicted from marrying.

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Polygamy is practised; but a Gáro hardly ever marries more than two wives, and cannot even take a second wife without the consent of the first. The principal wife is called *jik phongma*, or the eternal wife; the other wives are called *jik gitti*. Adultery is punished by a fine, and a wife can abandon an adulterous husband and demand *dái* or compensation from him. In former times this offence used to be punished by death to both the offending parties.

Right of Succession.—A remarkable custom among the Gáros is that a man who marries the favourite daughter of a household has to marry his mother-in-law in the event of the death of his father-in-law, and through her succeeds to all the property, which thus descends through the female line. The sons receive nothing, but have to look to the family into which they marry for their establishment in life.

Rights and Position of Women.—As among the Khásiás, the wife is the head of the family, and through her all the family property descends. Among Gáro families, women enjoy a power and position quite unknown among more civilised tribes and peoples. It is impossible to state to what extent the women influence the councils of the men, but the Deputy-Commissioner states that there is no doubt their voice has considerable weight.

Funeral Ceremonies.—The dead are usually laid out for two or three days, dressed in their best clothes, while friends and relatives lament and keep vigil over the remains. On the third or fourth day the corpse is burned, and the ashes placed in a vessel enclosed by a bamboo fence. Food, drink, etc. are usually placed with the ashes, in order to afford sustenance to the spirit of the deceased while on the journey to Chikmang, a hill north of Susáng, where, according to Gáro superstition, the souls of the deceased have their resting-place. Dogs are sacrificed at the time of cremation, the idea being that the spirit of the deceased would lose its way and never reach Chikmang were it left to find the road unaided. The Deputy-Commissioner reported to me in 1870, that in former years, and even at that time in remote villages, it was the custom, on the death of a chief, to sacrifice slaves at the ceremony to wait on the spirit of the deceased. Failing slaves, the Gáros used to make bloody forays on the plains for heads to be used at these ceremonies. Happily such raids have become very rare within the last few years. The funeral ceremonies conclude with feasting, drinking, and general rejoicings. The ashes of the deceased are usually buried near the

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door of his hut at the expiration of a week after cremation, and a post is set up to mark the spot. Numbers of such posts are to be seen in every village.

Religion. — The Gáros believe in a supreme being, called Saljang, who is impersonated in the sun. Every ill of body or mind is attributed to the wrath of numerous malignant demons, to appease whom sacrifices are offered; in some cases the whole people of the village share the expense. The sacrifices generally take place at the root of some tree or mound in or near the village. The blood of a bull, goat, pig, fowl, or dog is offered up, with a promise of some of the flesh, after which the animal is eaten by the villagers. Branches of trees and bamboos, adorned with strips of cloth or cotton, are stuck up in the roads or footpaths leading to the villages, as it is thought that such objects will frighten the demons from entering to afflict them. The Gáros are exceedingly superstitious, and believe most firmly in the existence of witches and imps of all kinds. They have also a curious belief that some persons have the power of leaving their human frames, and taking up their abode in the body of a tiger or other animal. The Gáro priest is called a *kamál*, whose work it is to determine by certain omens which particular evil spirit is at work, and who also generally arranges the sacrifices and repeats the necessary incantations to appease the enraged demon.

Like most aboriginal races, the Gáros are entirely free from caste prejudices, and partake willingly of any kind of food they can get. They eat beef, and are fond even of the flesh of tigers and snakes. The only article of food which they refuse is milk, for which they express an abhorrence. The Gáros, as before stated, are divided into *máhári*s or clans; and any injury done to one member of a clan is avenged by the other members as an injury common to all. Quarrels about land are numerous, and often lead to bloodshed.

THE GARO EXPEDITION OF 1872-73.—I have been favoured with the following account of the Gáro Expedition of 1872-73, and of the events which led to it, by the Deputy-Commissioner of the District:—

'In 1870, the Survey of the Khásí Hills having been completed, or very nearly so, the Survey party, under Major Godwin Austen, found itself in the north-east part of the Gáro Hills; and it was determined to push on with the Survey of that part of the Gáro Hills

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which acknowledged British authority, or, roughly speaking, the tract lying near the plains of Maimansinh and Goálpárá. The Deputy-Commissioner of the Gáro Hills, Captain Williamson, joined Major Austen at Názírpur in February 1870, and these two officers decided on exploring as much of the independent country as was possible in the short time before them. They marched across the hills from Susáng to Dámrá, and *en route* visited the large independent village of Sarrámphang. Major Austen was enabled by this trip to fill in a large part of the hitherto unknown and unexplored part of the Gáro Hills. This was the first occasion on which Europeans had ever crossed the country from Maimansinh to Goálpárá. At only one place, at a village called Bángangirí, was any opposition met with, and this was overcome by the conciliatory measures adopted. The villagers dropped their hostile attitude, received the party, and finally tendered their submission to the British Government, paying revenue at a certain sum per house. The example was followed by many other independent villages. Altogether, the results of this trip were very satisfactory, and the Survey party had every reason to be pleased with the assistance rendered by the people in clearing hill-tops, and in other ways aiding the work of the Survey. The advantages to be derived from a complete survey of the Gáro Hills were so palpable, and the success of the exploration in 1870 so encouraging, that Government decided to carry on the work, and a Topographical Survey party was again deputed to the Gáro Hills in 1871-72. Mr. Belletty was in charge of the party on this occasion, Major Austen having gone home on leave. Work was commenced at the point where the operations of 1870 had been suspended, in the valley of the Sameswarí. Although the Gáros were reported as not rendering that ready assistance they had given to Major Austen's party, yet they made no effort to oppose the progress of the Survey officers, and the work was carried steadily on until about March 1871, when an unfortunate accident occurred which at once put an end to further operations, and was the immediate cause of the expedition of 1872-73.

'It had become necessary to clear a station on the summit of Mímanrám, a lofty mountain, on the southern slopes of which are situated the villages of Pharámgirí and Rangmágirí. One of these villages was independent; the other had, it is believed, acknowledged in some slight way the authority of the Rájá of Susáng. Two

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Survey coolies, unable to speak the Gáro language, were deputed to proceed to Rangmágirí, and, after collecting the villagers of Pharámgirí and Rangmágirí, to undertake the work of clearing the Mímanrám hill for the Trigonometrical Station. These coolies arrived at Rangmágirí at the time when a village drinking-feast was going on. The revellers were assembled in the *nokphánti*, or building where the young unmarried men reside. What led to the murder which was immediately afterwards committed must remain a mystery. It may be that the Gáros were exasperated at something done by the Survey coolies, or at being forced to go and clear the hill, or at being interrupted in their cups; or perhaps, seeing the unprotected state of the two men, and being desirous of obtaining heads under circumstances that promised little difficulty, they suddenly determined to kill them. The two men entered the *nokphánti* where the drinking party was assembled, and some liquor was offered them; but very shortly afterwards the Gáros threw themselves on their guests (apparently by order of the *lakhma* or head-man of the village), and proceeded to bind them. In the struggle that ensued one of the men broke away, and, although pursued by the Gáros for a long way, he managed to make his escape, and after enduring great hardships for three days he reached the plains and came to Turá with the news. The other man was murdered, probably tortured and then cut to pieces, and his head was kept as a trophy.

'The season was far advanced, being the end of March, and it was not thought practicable to take instant steps for the arrest of the murderers and their punishment; but in the cold weather of 1871-72 a party of police under Captain La Touche, officiating Deputy-Commissioner, proceeded to the hostile villages. Although he spared no effort to effect the capture of the murderers, he was not rewarded by immediate success, and they escaped until May 1872, when they were caught and sent for trial to Turá. The villagers of Rangmágirí and Pharámgirí defeated all attempts made to catch them, by escaping into the forests of the Turá mountains, where it was impossible to track them. Captain La Touche placed an outpost at Pharámgirí, and returned to Turá in March 1872. He was relieved by Captain Williamson, on the latter's return from furlough in May 1872. In the same month the head-man of the offending village and one of the Gáros of Pharámgirí, who had been principally concerned in the murder, were captured and brought in by the guard left by Captain La Touche at Pharámgirí.

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Soon afterwards an attack was made on the protected village of Dámákchigirí, in the southern hills, by the independent villages of Kákwágirí, Báwigirí, and others, and several villagers were murdered. The reason of this attack was supposed to be sympathy with the villagers of Pharámgirí, and exasperation against some of the headmen of friendly villages near the plains, who had rendered aid to Captain La Touche during his expedition in the cold weather of 1871-72. Shortly after the Dámákchigirí murders were committed, an attack was also made on the Pharámgirí stockade by a band of independent Gáros. Considerable alarm was felt by all the dependent Gáros, and this feeling was communicated to the villagers in the plains. It was evident that measures must be taken without delay, so the Deputy-Commissioner with a party of his own police, aided by a detachment under the District Superintendent of Police in Goálpárá, started for Pharámgirí in June 1872. It was soon discovered which of the independent villages were implicated; and as Báwígirí and Kákwágirí were notoriously prominent among the disaffected, the detachment proceeded against them. The Gáros constructed one or two very strong ambuscades, but did not stand to defend them. The villages of Kákwágirí and Báwígirí were occupied without difficulty, and several prisoners were made, who were detained for some months at Turá until the close of the expedition.

'The result of this march into the inner hills was very satisfactory, and the independent Gáros gave no more trouble during the rainy season of 1872. No raids were made into the plains, and no Bengálís or other inhabitants of the plains were murdered. The sufferers were all Gáros resident within the Gáro Hills.

'The Gáro Hills were first taken under direct British management in 1866, and in December 1867 Captain Williamson took up his quarters at Turá. From that time until 1871, nearly one hundred villages had peaceably tendered their allegiance to the British Government. There yet remained, however, in 1872, about sixty independent villages, occupying the centre of the hills, which still held out. After the experience of the murder of the Survey cooly, and the conduct of the independent Gáros during the rains of 1872, it became evident it would not be advisable to permit the independence of these few villages to continue any longer; and on the matter being laid before the Government of Bengal in September 1872, it was finally determined to send an expedition and annex the remaining villages. The details were

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left to be arranged by the Commissioner of the Kuch Behar Division and the Deputy-Commissioner of the Gáro Hills. The expedition was organized and started in the beginning of December 1872. It consisted of three detachments of police, operating from separate points, and three companies of the 43d Assam Light Infantry. The assistance of the military detachment, however, was not needed, and the troops did not move farther westward than Máodúdan in the Khásí Hills. The main column of police under Captain Williamson proceeded *via* the largest independent villages, viz. Tongbolgirí and Dilmágirí, to Rangrangirí, where a junction was effected with the second column under Mr. Daly, which had marched up from Susáng Durgápur, and had convoyed the supplies required for the expedition by the Sameswarí river as far as Aymángirí. The force under Captain Williamson met with no opposition, and only one casualty occurred. A camp follower, who had fallen out of the line of march and had got drunk on Gáro liquor, was overtaken by the Gáros of Dilmágirí, cut to pieces, and his head taken. The village of Dilmágirí was burnt. Mr. Daly, who had arrived at Rangrangirí a few days before Captain Williamson, was attacked the day subsequent to his arrival by a large force of independent Gáros; but he repulsed them without difficulty, and they retired, leaving several men killed and wounded. Captain Davis with the third police detachment proceeded through the Níbári Dwár. No news was received of his party until the beginning of January 1873. He failed to communicate with Captain Williamson for a long time, and some anxiety was felt as to his movements; but he eventually joined the main column at Rangrangirí. He carried out the work allotted him effectually, and met with no opposition, the villages having heard, no doubt, of the disastrous repulse of their friends at Rangrangirí, and of the overwhelming strength of the force arrayed against them. The main column under Captain Williamson had not long reached Rangrangirí, when Dilmágirí and all the remaining independent villages tendered their submission. They surrendered the heads of the persons killed in their recent raids, and paid the fine inflicted on them. The column under Mr. Daly was then deputed to proceed through the western hills, and make a complete tour, visiting all the important villages. The column under Captain Davis marched through the northern part of the hills. Thus every part of the lately independent country was thoroughly explored, the numbers and sizes of the villages noted,

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and arrangements were made for the appointment of *laskars* or heads of circles in the newly acquired tract. All villages were made to pay a small revenue, fixed at so much per house.

'The objects of the expedition were attained by the middle of February; and in March the force was broken up, and most of the men returned to their own Districts. A reserve body of police was kept at Turá in case it might be found that the submission of the Gáros was not so real as it seemed. A strong outpost was also established at Rangrangirí, in the middle of the lately independent country. Three years have elapsed since this expedition, and the Gáros of the inner hills have given little or no trouble, and the effects have been most beneficial. The existence of the independent Gáros was a perpetual excuse to our Gáro subjects, as whenever a crime was committed it was always attributed to the independent tribes.

'The Survey of the hills was carried out under Captain Woodthorpe, R.E., along with the expedition; and by May 1873 a complete map of the whole hills, on the scale of 4 miles to the inch, had been prepared. The Gáros, in all attempts to resist the authority of the British Government, had relied on our ignorance of their country. Up to 1866 nothing whatever was known of the interior of the Gáro Hills; and until 1872, owing to the want of good maps, it was often extremely difficult to find out the position of the various villages. This has all been cleared up now, and the administration of the District greatly facilitated by the publication of the map, which may be regarded as one of the great gains of the expedition of 1872-73.'

Immigration and Emigration.—There is no immigration into the Gáro Hills from any of the surrounding Districts, nor is there likely to be any; but among the people living to the south of the Turá range there is a slight emigration to the plains. The emigrants usually settle near the Gáro border, just within the boundary of Maimansinh; many of them have now learned to till the ground like ordinary Bengálí husbandmen, and also to dress in a somewhat similar manner. The Gáro language is spoken all over the hills; but there are many dialects of it, and a man of Turá would hardly understand a man of Chikmang near the Khásí Hills, where the language of the Gáros and Khásiás has become commingled.

Tura.—There are no places in the District which can be called towns. The Deputy-Commissioner estimates that the largest

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village in the Gáro Hills does not, on the most liberal computation, contain more than two thousand inhabitants. Turá, the site of the present Headquarters of the District, is about forty or forty-two miles from Singimárí, and about the same distance from Maniker Char in Goálpárá. The village of Hárigáon lies midway between both these places and Turá. A small building has been erected at Hárigáon for the accommodation of European travellers. The Station of Turá faces the west, and is situated on one of the spurs of the Turá range. The Turá mountain is upwards of four thousand feet above sea level, and the spur on which the Station is built is the central one. It is shaped something like a crescent, and is situated from 2000 to 2200 feet below the summit of the mountain, in 25° 30′ 50″ north latitude, and 90° 15′ 45″ east longitude. The site was no doubt selected as being suitable for defence against the Gáros, and also on account of the water supply, which is very plentiful all the year round in the ravine between the Station and the spur on its northern aspect. A small aqueduct has lately been cut which runs through the Station; but the Civil Surgeon does not consider this an improvement, as the people formerly had only to go a distance of some two or three hundred yards for their drinking water, and now there is no doubt that many take their water from the aqueduct direct, on the sides of which they bathe, and from which all descriptions of domestic animals drink. Between the Station and the spur on the south is a large gorge, up which the wind blows across the Station at nearly all seasons of the year. When the site of the Station was first occupied in 1868, the following buildings were constructed of wooden posts, bamboo mats, and thatch—namely, a small bungalow in which the Deputy-Commissioner and District Superintendent of Police lived, and a long building which was made to serve as courthouse, guardroom, and storehouse; facing which was a large barrack to accommodate about a hundred and fifty constables, and in line with it the hospital. These buildings were all enclosed by a stockade, outside which were a few huts for cooking purposes, and the parade ground. On the top of the mountain was a small outpost station, which has since been done away with, and the stockade is now in a decaying state. Many more huts have lately been built by the constables outside the stockade, to accommodate their wives and families; a large bungalow has also been erected for the Deputy-Commissioner, and a site near it has been lately selected by the American mis-

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sionaries for a Gáro school. The population of Turá is from two hundred to three hundred souls. Many of the villages or hamlets in the Gáro Hills do not contain more than thirty inhabitants. They are all built on the slope of the hills. Many are purposely hidden from view as much as possible; but all the houses are built on the same plan, with raised floors made of bamboos, and constructed with the same kind of materials, namely, wooden posts, bamboos, and thatch.

AGRICULTURE.—The Gáros cultivate their land on the principle known as *júm*. A spot of land, generally on a hill-side, is selected for cultivation, and the jungle is cut down in the cold weather from the middle of November to February. The cut trees and undergrowth are allowed to remain till about the latter end of March, when they are burned on the spot, and all the crops are sown in the beginning of April. A *júm* or clearing is cultivated for two successive years and then abandoned. In the first year the whole or any required number of the crops mentioned below are sown together in the same field, but each kind, of course, in a separate hole; they are gathered one by one as they ripen, rice being the first to come to maturity, about July or August, and cotton the last, usually in October or November. In the second year, only rice or *káon* is grown on the clearing. The following are the different crops cultivated in the District, with the Gáro name given in brackets:—Cereals—rice (*mí*); Indian corn (*míkop* or *oníbal*); barley (*mígáru*); *káon* (*míshí*). Green crops—pulses or *dál* (*mendu* or *rándu*); beans (*gindchí*, *khárek*, *jingká*); potato (*thá* or *tátorak*); yam (*tamáchi*, *tájong*, or *tápong*); melons (*támlang*, *taribu*, or *tharing*); pumpkin (*gomendá*); chilli (*jálika*); egg plant or *báigun* (*báring*); ginger (*riching*); turmeric (*haldí*); indigo (*melli*); *pán* (*pán*). The last is not cultivated in the open field, but is planted at the foot of trees in any shady spot, and in some parts grows very luxuriantly. Pulses are grown in the Gáro Hills rather for the purpose of rearing the lac insect than as an article of food for the people. This crop is met with chiefly in the eastern portion of the hills, and there only to a very limited extent. Indigo is sown for the sake of the dye, which is used for colouring cloths. It is never sown separately, but allowed to come up with the rice, cotton, etc. Of the rice crop the following varieties are said to be cultivated, but they are all sown and reaped at about the same time:—*Mímá*, *mí boldak*, *mí náthek*, *mí chárengmá*, *mí rímit*,—these are all a good white grain; and *mí rai*.

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mí chásrit, inferior grain of a red colour. Besides the foregoing, there is a description of rice called *mí chágin*, which is grown in the north-eastern part of the hills. It is sown in June or July, and reaped in December, and is said to be a very fine grain. Transplanting is not practised. The land usually selected for cultivation is the gentle slope of a hill-side, very steep inclines being avoided. No improvement seems to have taken place of late years either in the selection of crops or in the method of cultivation, and indeed the nature of the country is such as to preclude the possibility of such measures being adopted here as in the plains. An attempt has been made to introduce the Khásiá potato, but the result has not been encouraging; and two experiments with Hinganghát cotton seed have proved failures. The Deputy-Commissioner states that in 1870 he only obtained four or five seed pods from about twenty plants, which were all that came up out of nearly a quarter of an acre of land sown; and some of the Gáro chiefs to whom he distributed seed report similar discouraging results.

The following are the Gáro names of rice in all its different stages :— Unhusked grain (*mí*); husked rice (*mí rang*); the rice plant in all its stages (*mí biphang*); an ear of rice (*mí dang sá*); rice straw (*mí gáp*); a single rice straw (*mí gáp tengsá*); boiled rice (*mí gamin*); rice boiled in a bamboo (*mí brengá*); cakes of pounded rice mixed with water and baked (*chuánti ritá*); rice beer (*tsu, tsu gichám, tsu mí mithám*, or *tsu rengmá*). This rice beer, or *tsu*, is occasionally sold, but not as a general rule. It is difficult to mention a price, but perhaps a shilling a gallon may be considered the average value. Generally, each family prepares rice beer for home consumption only.

AREA, OUT-TURN OF CROPS, ETC.—The topographical survey of the Gáro Hills has been only recently completed. No calculation has been made of the area actually under cultivation; and as the Gáros follow the nomadic or *júm* form of tillage, making fresh clearings almost every year, it is impossible to form an accurate estimate. It is only possible to state that the greater portion of the hills is still under jungle, but that much is capable of being brought under the plough. Land that has once been cleared, and abandoned after the two years' crops have been taken off it, returns so rapidly to nearly its original state of forest, that it is often impossible to say with certainty whether it has ever been cultivated; and the consequence is that, in spite of the comparatively large areas cleared

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annually by the villagers (owing to the inferiority of soil and bad cultivation, the area is out of all proportion to the yield), the whole country may be described as a jungle sparsely dotted with clearings. All the crops are grown together in the same field, and therefore no comparison of the acreage under each description of crop can be given. In the first year of a new clearing, cotton is principally grown; in the second year, rice and vegetables are raised, after which the clearing is abandoned. Plough cultivation is never carried on in the hill country, and is only adopted in some of the valleys near the plains. The Deputy-Commissioner roughly estimates the average yield of paddy to be about four and a half hundredweights per acre, of the value of about Rs. 7. 8. 0 or 15s. It must, however, be borne in mind that the Gáros cultivate only for their own consumption; and the value mentioned above is calculated on the probable cost of a corresponding amount of paddy at the nearest market, whence, in case of a bad harvest, it would be necessary to procure supplies.

CONDITION OF THE PEASANTRY.—The *lakhmá* or head-man of a village is generally considered the owner of the lands comprised within its limits. The boundaries between villages have been settled, or are supposed to have been settled, from time immemorial; and in the event of persons of one village desiring to cultivate land within the boundaries of another, the head-man of the latter is entitled to *hásrál*, or a payment of rice, trifling in quantity, at the time of gathering in of the crops. *Hásrál* may therefore be considered a kind of rent; its rate varies in different localities. A *lakhmá* takes no rent, however, from the people of his own village, but cultivates for himself, as they do. The system is for all the members of the community to cultivate contiguous parcels of land, each family selecting a portion large enough for its own requirements, and depending entirely on its own labour for its supply. Thus, though the clearing appears to be but one vast field, in reality it is a number of distinct parcels, each belonging for the season to a separate family. As a rule, the Gáro villager is well off—that is to say, he has enough to supply his few wants. As civilisation extends, it may be that he will find himself a poor man, but at present he cannot be considered such.

DOMESTIC ANIMALS are not used by the Gáros for agricultural purposes. A few cattle are kept, not generally reared, but purchased from time to time at the markets; these are usually slaughtered

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on the death of a Chief, or relative of the owner, or on some other special occasion. Pigs are reared and purchased in large numbers for food. Goats are also purchased for the same purpose, but to a limited extent; and fowls are purchased and reared in large numbers, both for food and for sacrifice in case of illness and on other occasions. Every village contains several watch-dogs, but many dogs are also purchased or exchanged for cotton, etc. in the frontier village markets, and used by the Gáros as food. The average price at these markets for a bull or a cow is from Rs. 6 to Rs. 9, or from 12s. to 18s.; a score of kids six months old, from Rs. 20 to Rs. 25, or £2 to £2, 10s. od.; and a score of full-grown pigs, from Rs. 160 to Rs. 240, or £16 to £24. The implements used in agriculture are the following:—(1) A *roá* or axe; (2) *áte* or *ánti*, a large knife used both for cutting and clearing away jungle; (3) *báku*, a kind of hoe used for digging up weeds, etc.; (4) *golmáthá*, simply a piece of bamboo or wood sharpened at the end, and used for making seed holes. There are no other agricultural implements whatever.

WAGES, PRICES, ETC.—There are no regular coolies, day-labourers, smiths, bricklayers, or carpenters in the District. A fair remuneration to a Gáro casually employed to carry baggage would be about 4 *ánnás* or 6d. per diem. The price of the best cleaned rice at Turá in 1871 was Rs. 5 a *maund*, or 13s. 8d. a hundredweight; and that of the commonest description of rice, Rs. 2. 8. 0 a *maund*, or 6s. 10d. a hundredweight. The Gáros have no weights nor measures of quantity. Cotton is sold or bartered by the basket (*jengi*), which is of variable size, and may contain any quantity up to a hundredweight or so, according to the strength of the person carrying it to market. Cotton is also sometimes sold in smaller baskets, which contain from six to ten pounds. The Gáros are very acute in guessing the amount of articles offered for sale, either by themselves or by Bengálí traders, and in fixing the price accordingly. In calculating time, the period from sunrise to sunrise is called *sál;* 30 days or 1 month, *já;* 12 months or 1 year, *bilsí*. The day is not subdivided into hours, nor the month into weeks; the nearest approach to a week is what is called *áti* or *átisá*, which signifies the period elapsing between two market days, varying from four to ten days. Noon is called *sáljachi*, and midnight *wáljachi*. Neither have the Gáros any measure of distance; its value is conveyed by signs. Long distances

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are expressed by pointing to that part of the heavens in which the sun would be by the time a man would have completed a stated journey, supposing him to have started at sunrise. In fact, it may be stated as a general rule that the Gáros have no idea at all of expressing time or distance by definite standards of measure.

LANDLESS DAY-LABOURERS. — In consequence of the recent establishment of a Civil Station at Turá, a considerable demand for day labour has sprung up; but hitherto the Gáros have not responded to it, and work is carried on by means of imported coolies. Each Gáro family cultivates its own land without the help of any one else, except that occasionally one family will help another, not for hire, but on condition of receiving the same assistance in return. Women and children are largely employed in the lighter field labour, all the jungle cutting and clearing being done by the men.

NATURAL CALAMITIES.—So far as is known, the District is not subject to natural calamities, such as blight, flood, or drought to any serious extent. The country is well watered, and such a thing as a drought is almost an impossibility, although a late setting in of the rains may, and in 1870 did, cause a slight falling off in the out-turn. It was noticed that the lateness of the rains in 1870, which caused some loss to the residents of the higher hills, did not affect those living lower down to anything like so great a degree. The cause of this was not that a greater extent of marshy lands had been brought under cultivation, but because the absence of rain, while it parched up the hill-sides, was not sufficiently prolonged to affect the streams which water the low lands.

FAMINES.—Rice is the staple crop of the District, and there is but one crop in the year. It is not grown as an article of trade, but for local consumption only, and there is never a large stock kept in hand. Consequently, the only warning of a famine in the Gáro Hills would be the advent of the calamity causing it, whether blight, flood, or drought. The price of grain would be no guide, for rice or paddy is not commonly either bought or sold by the people. The Deputy-Commissioner is of opinion that the failure of any single year's crop would be a warning of famine, as the people do not keep sufficient stores to enable them to tide over more than one season. Unless, however, the scarcity was also general in the surrounding Districts, it would not be likely to cause very great mortality or distress, because, as a rule, the Gáros

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have some money, and are close to the plains, where, even if moneyless, they could easily earn a livelihood. If it should ever become necessary to afford relief in the shape of food to the inhabitants, it could only be done by forming depots at all the passes. No spot within the hills is more than four or five days' journey from one or other of these passes; and this plan would be much safer and more simple than gathering together numbers of these turbulent hillmen in spots in the interior. The famine of 1874 was not much felt in the Gáro Hills, although there was some scarcity of rice, probably owing to the demand for export. The rainfall in 1873 was deficient, but this did not very prejudicially affect the rice harvest. The crop mostly raised by the Gáros is the *áus* or autumn rice, which was reaped before the drought set in.

MEANS OF COMMUNICATION.—A tolerably good road runs from Hárigáon, on the western borders of the Gáro Hills, to Turá, about twenty miles in length; beyond Hárigáon, the road is continued through Goálpárá District to Maniker Char on the east bank of the Brahmaputra. The annual expenditure on this road is stated to be about £5 per mile, principally for jungle cutting. The road was finished in April 1875, and made fit for wheeled traffic. Carts ply regularly between the Station of Turá and the Brahmaputra river. A second road has recently been constructed, from Turá to Dálu in Maimansinh District, but at present it is only fit for pack animals. It is being prepared for carts, and it is hoped it will be fit for traffic during the course of 1876-77. There are no other roads in the Gáro Hills; but a good track runs from Turá to Nibárí, and another from Turá to Rangrangirí. A system of hill roads for the District, sanctioned by the Bengal Government in 1873, has not yet been fully carried out, owing principally to the difficulty of obtaining labour. It is proposed to construct a road to Shillong through the Gáro Hills, and another from Durgápur to Jirá, also to improve the present track between Turá and Nibárí. One or two of the rivers are navigable in the rainy season, but only for a short distance of their course, and by very small boats.

MANUFACTURES.—There is no class of manufacturers, properly so called, in the hills. The Gáro women weave a coarse cloth for the scanty garments of themselves and the men, which is dyed blue with indigo, and generally ornamented with red stripes. The loom used is like the ordinary Bengal apparatus, but smaller;

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the method of weaving is similar to that practised in Bengal. As a rule, all metal implements are obtained from the markets in the plains, but a little rough ironwork is sometimes attempted. Only the very rudest pottery is manufactured. In a few villages a rough cooking earthenware pot, something similar to the *pátil* of the plains, is made. The Deputy-Commissioner hopes to be able to teach the people how to make a better kind of pottery. The clay seems to be good in many parts. The coarse, rude pots made by the Gáros are strong and serviceable, and last much longer than the fragile pottery vessels made by the people of the plains. In some Gáro villages, rough shell ornaments are manufactured, but these are usually purchased in the markets of Maimansinh. The lac insect is reared to a small extent, and the produce sold to Bengálí traders. For his own use the Gáro makes rough bamboo baskets, and well-worked cane or wicker shields; all other articles, such as metal utensils, brass pipes, etc., are imported. The Gáros living along the Sameswarí and other rivers make boats for sale to the Hájungs and others. These are simply logs of wood, varying in length from fifteen to thirty feet, hollowed out by means of a small axe, their value ranging from Rs. 20 to Rs. 80, or from £2 to £8 each.

TRADE.—The principal articles exported from the Gáro Hills are cotton, timber, boats, bamboos, firewood, vegetables, rubber, and lac; the imports received in exchange consist of rice, cattle, dried fish, goats, fowls, pigs, cloth, ornaments, weapons, and iron implements. All the District trade is carried on at the small markets situated at the passes leading into the plains. The principal of these are at Dámrá, Jírá, Nibárí, Puthimárá, Porá Khásiá, Dálu, Phulbárí, Ghosgáon, Durgápur, and Názírpur. Although the crops of the District do not suffice to meet the local wants, the Deputy-Commissioner thinks that, taking into consideration the very few wants of a Gáro, an accumulation of coin is going on to a small extent. He accounts for this by the fact that the chief exports, with the exception of cotton, are forest produce, and cost the seller absolutely nothing. The cotton, too, merely costs the labour expended in its production, for the land in which it is grown pays no rent. With very little labour, and at no pecuniary expense, the Gáro gets his year's store of rice; the same labour also supplies him with cotton, with part of which he clothes himself, and with the balance he purchases luxuries. Such small accumu-

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lations of coin are, as a rule, hoarded, though a well-to-do Gáro does not object to spend considerable sums in ornaments for himself and his family.

REVENUE AND EXPENDITURE.—The total revenue derived from the Gáro Hills in 1869-70 was £798, 4s. od., against an expenditure on Civil Administration amounting to £6476, 10s. od. In 1874-75 the total District revenue amounted to £3744, 18s. od., of which £609, 13s. od. was collected on behalf of the *zamíndárs* of Karáibárí and Mechpárá (*vide* p. 143). In 1875-76 the total revenue was returned at £2529, 6s. od., of which only £78 was derived from the land. The principal source of revenue in the Gáro Hills is the house tax. The cost of administration in 1875-76 amounted to £7796, 10s. od.

POLICE.—The police force of the Gáro Hills consisted of the following strength at the end of 1875:—1 Superintendent, with a salary of Rs. 500 a month, or £600 a year; 3 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and 30 subordinate officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1200 a month, or £1440 a year, equal to an average pay of Rs. 36. 5. 9 a month, or £43, 12s. 9d. a year, for each subordinate officer; and 302 foot police constables, maintained at a total cost of Rs. 2690 a month, or £3228 a year, equal to an average pay of Rs. 8. 9. 0 a month, or £10, 13s. 9d. a year, for each man. The other expenses connected with the police were a sum of £40 for travelling allowance of the Superintendent, £10 for pay and travelling allowance of his office, and £516, 12s. od. for contingencies and all other expenses, bringing the total cost of the District police up to £5834, 12s. od., equal to an average of Rs. 18. 5. 6. or £1, 16s. 8¼d. per square mile of area, or 11 *ánnás* 8 *pie* or 1s. 5½d. per head of the estimated population (80,000). The total strength of the force in 1875 was 336 men of all ranks, equal to an average of one policeman to every 9·5 square miles of the District area, or one to every 235 of the estimated population.

Crime is not prevalent, and the police returns for 1875-76 show only 43 cases, as against 65 in the previous year. A particularly atrocious case of murder, however, occurred in 1875, which illustrates one of the worst traits of the Gáro character. A man of the village of Rakmanpárá was insulted, or fancied himself insulted, by a fellow villager. Instead of revenging himself by a direct attack upon his enemy, he adopted an entirely different course. He set

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fire to the village at a time when the men were absent, and as the affrighted women and children ran out of their houses he cut them down, killing six, and seriously wounding six other women and children, one of whom subsequently died; also wounding one man. The man committed the crime solely to be revenged on his fellow villager who had insulted him, and who, having given the first provocation, was considered, according to Gáro custom, to be responsible for the acts of the aggrieved person. He was captured after having been at large for three weeks after the murders, tried, sentenced to death, and executed. This was the first person executed in the Gáro Hills since the constitution of the District in 1866.

EDUCATION.—At the end of 1875-76 there were 9 schools in the Gáro Hills directly under the control of the Deputy-Commissioner, attended by 181 boys. There were also 9 other schools in the District, under the American Mission, open during the year, but of these 4 were temporarily closed on the 31st March 1876. The number of pupils attending the Mission schools on that date was 63.

CLIMATE.—From March to the middle of April the climate is dry and warm. In the latter month the first showers of rain usually set in, the regular rainy season generally beginning about the first half of June, and end about the middle or latter end of October, when the cold weather begins, and lasts till the early part of March. The registered rainfall in 1874 was 134·23 inches, and in 1875 119·70 inches. Accurate statistics for previous years are not available. The maximum temperature at Turá in 1875 was 90°, registered on the 19th April; the lowest reading was 51°, on the 6th and 28th January.

MEDICAL.—The prevailing diseases at Turá are intermittent, remittent, and continued fevers of malarious origin, at times complicated with enlargement of the spleen and liver; diarrhœa, dysentery, cholera, rheumatism, chest affections, and ulcers. These disorders mostly affect the immigrant population at Turá; the Gáros, in addition, suffer from bronchocele and elephantiasis. Epidemic cholera broke out at Turá in May 1871, and lasted till the 23d June. The total number of people attacked was eighty, of whom thirty-two died. Precautions were taken to prevent the spread of the disease, the patients being segregated, the huts kept thoroughly clean, and all men fully employed at work.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF THE NAGA HILLS.

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STATISTICAL ACCOUNT

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THE NAGA HILLS DISTRICT, situated between 26° 31′ 20″ and 25° 14′ 40″ north latitude, and between 92° 45′ 10″ and 94° 15′ 10″ east longitude, contains an area, as estimated in 1876, of 5300 square miles, and an enumerated population of 68,918 souls. The Civil Station, which is also the chief place in the District, is Sámaguting, situated in 25° 45′ 30″ north latitude, and 93° 46′ 0″ east longitude.

BOUNDARIES.—The general boundaries of the District are as follow:—On the north the District of Nowgong; on the east the District of Sibságar, the Dayáng river, and the Singpho and Abar country; on the south the semi-independent State of Manipur and the District of Cáchár; and on the west the Districts of Nowgong and of the Khásí and Jáintiá Hills. As the District is very irregular in shape, the following more detailed boundaries furnished by the Deputy-Commissioner may be found useful:—On the north: from the confluence of the Dayáng and Dhaneswarí rivers, along the Dhaneswarí for a distance of six miles; thence the Námbar *nálá* to its source and across country to a point on the Dáiguring *nálá*; thence along the latter north-west for a distance of seven and a half miles, from which point the frontier line takes a due westerly course across country to a point on the Kaliání river, along which it runs for a distance of twenty-eight miles. On the south: first, from the upper part of the Jirí river, along the Deotighar mountain, or that range of hills in which the Mukru river takes its rise, east to the Barák river; secondly, by the Barák river up to where it is joined

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by the Tephmí, which flows along the eastern base of the Pápulgangmái hill; thirdly, by the Tephmí river up to its source in the Bárel range of mountains; and, fourthly, by the summit or watershed of the Bárel range, on the source of the Máo river flowing north from that point. On the east, the boundary is by the Dayáng river, which separates the District from Sibságar and from the Singpho and Abar country. On the west, the boundary is from the crest of the Bárel range, down the Dhaneswarí river for a distance of twenty-five miles; thence across the hills to a point on the Lungting river, and along it to its confluence with the Dayáng river; thence across the hills by Gangághát on the Kapilí river, and along it to the junction of the Kapilí and Dayáng rivers; along the Kapilí three miles, from whence in an east-by-south direction it extends for eight miles to a point three miles east of Diklem; thence in a north-north-east direction, crossing the Langbumlang, Rangájáη, Langkainái, and Dikrenkan streams, to a point on the Kákinái river, which forms the boundary thence to its confluence with the Terelangsajáη; from which point, in a semicircular line, it runs to the Jamuná river, and along it to the Sisájáη *nálá*, from whence it crosses the Míkír and Rengmá Nágá hills in a northerly direction till it strikes the Kaliání river.

THE GENERAL ASPECT and superficial configuration of the country vary much in different parts; but the District may be generally described as a vast expanse of forest jungle, sparsely dotted over with small lakes of deep water (*páthárs*) and shallow swamps and marshes (*bils*), and intersected by numerous rivers and streams which flow down on all sides from the surrounding mountains. The scenery in many parts of the hills is remarkably fine and of wild magnificence, which it would be difficult to match anywhere else.

MOUNTAINS.—The principal hills and ranges in the District are the following:—The Rengmá hills, situated between the Kaliání, Sargatí, and Dhaneswarí rivers; height, between two and three thousand feet, with slopes more or less steep, and clothed with heavy forest and dense underwood. From the absence of anything like roads, these hills are quite inaccessible to beasts of burden. The Bárel range of mountains extends from Cáchár in a north-easterly direction through the District till it joins the Pátkai range. The hills of this range vary much in form: in the north-east part of the District near the sources of the Dayáng river, they roll

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out into conical table-shaped masses with grassy slopes; while in the south-west they are saddle-backed in shape, often bristling into sharp summits with steep slopes, and covered with heavy forest. The Deputy-Commissioner estimates their height to vary from two thousand to six thousand feet above sea level. Owing to the want of roads, the only means of transport for goods across these hills is by coolies; but with the construction of a road, which could be done without meeting any engineering difficulties, beasts of burden could easily be substituted. Three unladen ponies were brought across the hills from the neighbouring State of Manipur for the first time in 1870, in spite of the badness of the present paths. Since 1870, several hundred Manipurí ponies have been brought by the same route, thus proving how easy the journey might be made if a good road were constructed.

RIVERS.—There are no rivers navigable by large boats throughout the year, but the Dayáng, Dhaneswarí, and Jamuná are navigable by boats of two tons burden in the rainy season. The Dayáng river, which forms the eastern boundary of the District, flows in a general direction from south to north through the Lotá and Angámí country, till it falls into the Dhaneswarí in the extreme north-east of the District. Its bed is sandy in the plains, but among the hills it is pebbly and rocky. The tributaries of the Dayáng on the west bank are the Rengmápání or Zubrá, the Zálu, and the Siju. The country on the east or right bank of this river has never yet been explored. The Dhaneswarí, from its source in the Bárel hills to its confluence with the Dayáng, runs its entire course, first generally in a north-easterly, and afterwards in a northerly direction, through the centre of a vast plain of heavy forest jungle, shown in old maps as 'Tularám Senápati's country,' and has as its tributaries the Námbar, Deopáni, and Diphupáni rivers. Its banks are generally shelving, and it has a sandy bed throughout its entire course. The Jamuná river takes its rise in the northern part of the District, and, after flowing south for some distance, turns to the east and runs along the southern base of the Rengmá hills till it leaves the District, when after a few miles it falls into the Kapilí river. The tributaries of the Jamuná are the Dikhru, Sargatí, and Pathrádesá, all small streams. Very little cultivation is seen along the banks of any of these rivers; in most cases dense forest jungle grows down to the water's edge.

FORDS.—All the rivers are fordable at particular places during

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the greater part of the year. The principal fords during the rainy season are at Dimápur on the Dhaneswarí, and Mahangdijuá, Silbhátá, Bokoliá, and Gájoli on the Dayáng. These fords, however, are not always passable. No important lakes, canals, or artificial watercourses are situated within the District.

RIVER TRAFFIC.—No village with a community living by river traffic is found within the Nágá Hills. The trade carried on by means of water-carriage is comparatively petty, and consists chiefly in the importation of rice, salt, oil, cloth, beads, etc.; and the exportation of Manipurí and Nágá cloth, bees-wax, cotton, and occasionally a little ivory. The Angámí Nágás are the only inhabitants of the District who utilize the river water for irrigation purposes. These people cultivate their rice crops on the hill slopes, the sides of the hills being cut into terraces from base to summit. For the purpose of irrigating such terraces, water is often conducted along artificial channels for a considerable distance. No fisheries are leased in the Nágá Hills, nor have any rivers or marshes been embanked for the purposes of cultivation. The great need of the country is population, there being an immense extent of cultivable land lying waste, which must be brought under tillage before the marshes are reclaimed. In those tracts, however, which are peopled, the rivers and marshes are generally resorted to for the purpose of collecting the *ikhárá*, *nal*, and *katbán* reeds, as well as canes, which grow spontaneously in the swamps and along the river banks throughout the District.

LINES OF DRAINAGE.—The surface water finds its way out of the District, so far as it does so at all, by the Dayáng and Dhaneswarí rivers, which flow to the north, and by the Jamuná to the east. The rivers, however, by no means suffice to drain the whole District, and large sheets of water stagnate in the numerous swamps scattered throughout the country. These are stated by the Deputy-Commissioner to be the chief source of a most virulent type of malarious fever, very prevalent at the setting in and end of the rains.

MINERALS, QUARRIES, ETC.—Coal and chalk are reported to exist in the Rengmá hills, and limestone is found in abundance along the banks of the Námbar river. Hot springs are met with in several places, the most important being at the Námbar Falls, and at the Saru, Bar, and Thorá springs (*púngs*), near the sources of the Kaliání river.

FORESTS.—There are several large forests in the Nágá Hills, the

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principal ones being situated in the valleys of the Jamuná, Dhaneswarí, and Dayáng rivers, the whole being stated to extend over about 2800 square miles. They have not yet been utilized as a source of revenue, but in 1870 a step towards this direction was made by the Forest Department taking over one of the largest tracts, known as the Námbar Forest. The jungle products consist of bees-wax, several dyes, a variety of cinnamon, and several kinds of fibre called by the Nágás *labhe;* a description of nettle (*ganin*); and a sort of creeper (*lakui*). Many members of the Míkír and Nágá tribes subsist by collecting and trading in jungle products.

FERÆ NATURÆ.—The principal wild animals found in the District are the elephant (Elephas Indicus); rhinoceros (Rhinoceros Indicus); wild buffalo (Bubalus arni); tiger (Felis tigris); leopard (Felis pardus); black bear (Ursus ferox); *gáyal* or *mithun* (Gavæus frontalis); wild boar (Sus Indicus); *sámbhar* deer (Rusa aristotelis); hog-deer (Axis porcinus); barking deer (Cervulus aureus); *gural* (Nemorhœdus goral); civet cat (Viverra zibetha); tiger cat (Felis marmorata); common wild cat (Felis chaus). The other mammals are the pangolin or ant-eater (Manis pentedactyla); porcupine (Histria Bengalensis); *huluk* (Hylobates hoolook); *lángur* or *hanumán* (Presbytis entellus); common monkey (Inuus rhesus); bamboo rat (Rhizomys badzius); common brown rat (Mus decumanus); common striped squirrel (Sciurus palmarum); grey flying squirrel (Scinopterus fimbriatus); and black hill squirrel (Sciurus macruroides). Among game birds are found the peacock (Pavo cristatus); pea or argus pheasant (Polyplectron Tibetanum); jungle fowl (Gallus ferrugineus); black partridge (Francalinus vulgaris); hill partridge; and several varieties of geese and ducks. Several good edible fishes are found in the Nágá streams. During the year 1869-70, twenty-three deaths were reported to have been caused by wild beasts. No trade is carried on in the skins of wild animals, nor are the *feræ naturæ* made in any way to contribute towards the wealth of the District.

POPULATION.—No regular census has ever been taken of the Nágá Hills, and it is impossible, therefore, to give a correct estimate of the population. The Deputy-Commissioner in 1870 roughly put the population at 82,500, and estimated the relative numbers of the different races as follow:—Assamese, 705; Aitanyás, 355; Cácháris, 3505; Míkírs, 8820; Kukís, 2524; and the Nágás,

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who form, of course, the great mass of the population, 66,535—total, 82,444. The figures for the first three named races were obtained by referring to the number of houses shown in the Revenue Returns, and calculating on an average of five inmates to each house. In the case of the Míkírs, the number of houses as given in the Revenue Returns was accepted, but the average number of inmates was taken to be ten for each dwelling. The members of this tribe are noted for herding together, and it is by no means an uncommon circumstance to find two, three, or even four families in no way related to each other residing under the same roof. For the Kukís, the figures were derived from a Census Report of the Langtung colony, taken from actual enumeration during the cold weather of 1869-70. The Deputy-Commissioner based the foregoing estimate of the Nágá population partly upon personal observations made during several tours through the District, in which he counted the houses in seventy Nágá villages; and partly upon statements, not very trustworthy, made by the Nágás themselves from whom inquiries were made. Five was taken as the estimated number of inhabitants to each house, and the Deputy-Commissioner is of opinion that this average is rather below than above the mark. In 1855 Major Butler estimated the Nágá population at 102,501, and Captain Gregory in 1868 at 100,000. In 1871-72 an attempt at a census of the population was made by Lieutenant Butler, the officer in charge of the Survey, which, however, is admitted to be very inaccurate and incomplete. This enumeration returned the total population at 68,918, but I have no details.

Ethnical Division of the People.—With the exception of the Assamese and Aitanyás, who are dwellers of the plains, the whole population consists of aboriginal or semi-aboriginal hill tribes. The following brief account of each of these tribes is compiled partly from a report furnished to me by the Deputy-Commissioner of the District in 1871; partly from a letter from Colonel Jenkins, Agent to the Governor-General, North-East Frontier, to Mr. A. J. Moffat Mills, dated 4th June 1853, and published as an Appendix at pp. cxvii. to cxxvii. of Mill's *Report on Assam;* and partly from an account of the Assam tribes published in the same *Report*, pp. cxxvii. to clxii., together with such later information as I have been able to procure (1877):—

The Nagas, as above stated, form by far the majority of the

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population of the District. Under the generic name of Nágás are included a large number of tribes, who are virtually independent, extending from North Cáchár as far as the Dihing river, in the extreme eastern point of Assam. These different tribes of Nágás live all very much in the same primitive state, and all apparently spring from the same Indo-Chinese stock; yet they now speak various dialects, which differ so much that villages lying scarcely a day's journey apart can only hold communication by means of a foreign tongue. The Deputy-Commissioner states that the generally accepted explanation of the term Nágá is that it is derived from the Bengálí word *nangta*, meaning 'naked;' another derivation identifies it with the Sanskrit word *nága*, 'a snake.' In many of their manners, habits, and customs the Nágás form but one tribe. They all use the same weapons, a spear and a *dáo;* but of late years many have succeeded in obtaining guns or muskets, and to possess firearms is now the most eager desire of a Nágá, no matter to what tribe he may belong. The following is a very brief account of the three Nágá tribes who inhabit the British District, namely, the Angámí, Rengmá, and Kachá tribes:—

THE ANGAMI NAGAS are the most numerous and powerful clan, inhabiting the country in the south-east of the District, situated between the Diphupáni, one of the chief feeders of the Dhaneswarí, and the Siju or Máon, a large tributary of the Dayáng. They are an athletic and by no means bad-looking race; brown complexion; flat noses, and high cheek-bones; brave and warlike, but also treacherous and vindictive. The men dwelling in the higher ranges of the hills are fine, stalwart, hardy-looking fellows. Their dress consists of a dark blue or black kilt, ornamented with rows of cowrie shells, and a thick cloth of home manufacture thrown loosely over the shoulders. Strings of various-coloured beads ornament their necks in front, a conch shell being suspended behind. The warrior wears a collar round his neck made of goats' hair dyed red, intermixed with long flowing locks of hair of the persons he has killed, and ornamented with cowrie shells. No one is allowed to wear these insignia of honour unless he has killed many of his enemies and brought home their heads. As ear-ornaments they use the tusks of the wild boar, with tufts of goats' hair dyed red. They also wear earrings of brass wire. Above the elbow they wear armlets, either of ivory or plaited cane, prettily worked in red and yellow. Between the calf and knee they bind strips of finely-cut cane dyed black, the

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calves being encased in leggings made of fine cane, similar to that of the armlets. These are generally worked on the leg, and allowed to remain until they wear out. Some of the men cut their hair square in front, and wear it pushed up above their foreheads, the hair at the top and back of the head being tied into a knot behind, and ornamented with eagle and toucan feathers. Others, again, cut their hair all round, leaving it about three or four inches long in front, and from six to eight inches long behind, and allow it to remain loose and dishevelled. The women are short in stature, stout, and extremely plain featured. They have to perform all the drudgery of the house, to work in the fields, hew wood, and draw water, besides weaving the clothing required for the family.

No regular form of internal government exists among the Nágá tribes; possession, and a strong arm to hold what they have, has hitherto been the only law they recognise. It is true that every village has a certain number of chiefs or head-men, called *pennidás;* but their authority is little more than nominal. They do not collect any revenue, and their orders are obeyed only so far as they may be in accordance with the wishes of the community. Their rank and title is not hereditary, but depends upon the wealth, standing, and personal qualifications of the individual. Among this wild tribe a life for a life is a maxim invariably put into practice, and blood feuds to the death are of frequent occurrence. Every man is his own master, and avenges his own quarrel. Blood once shed can never be expiated, except by the death of the murderer or some of his near relatives. Although the murderer escape for years, he yet may be surprised and slain, for revenge is a sacred duty, and never forgotten. Adultery is also an offence which admits of no compromise, and is punished by death, the injured husband being expected to spear the seducer of his wife on the first opportunity. One point in their intestine quarrels worth noticing is, that it is seldom that the whole of one village is at war with the whole of a neighbouring village; but clan is almost invariably pitted against clan, and it thus often happens that a village contains two hostile camps at deadly feud with each other, with perhaps a neutral clan living between them and at peace with both. Forays and raids are of frequent occurrence, not only among the Nágás themselves, but also upon the neighbouring settled Districts of Cáchár and Nowgong. Their weapons are the spear and the *dáo*, the former being usually ornamented with coloured hair or fine plaited

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cane beautifully worked down the shaft. Recently, however, those who can procure them have taken to the use of firearms; and although the importation of arms and ammunition is prohibited, they manage to obtain supplies of native-manufactured guns from Manipur. They also carry a shield, about five feet long by eighteen inches in breadth, generally consisting of a mat made of split bamboos, covered with a bear or tiger skin, guarded on the inside with a thick board, ornamented at the top with feathers, and having two horn-like pieces of wood, one at each top corner, on which are attached long locks of human hair intermingled with goats' hair dyed red, while from the centre waves a large plume of scarlet and white goats' hair. When proceeding on a foray, they invariably take with them a large stock of *pánjis* or sharp-pointed bamboo sticks a few inches in length, which they stick into the ground, point upwards, when in retreat, so as to disable or at least retard any party that may start in pursuit. They make frequent incursions for the purpose of taking slaves, who are afterwards ransomed by their friends giving cloth, conch shells, beads, cows, or pigs. A male slave is said to be worth one cow and three conch shells; a female is more valuable, and her ransom is fixed at three cows and four or five conch shells. Their whole mode of warfare is to surprise the enemy. Having reached, unobserved, the village to be attacked, they lie in ambush till dawn, when they rush upon their unsuspecting foes with the utmost ferocity, cutting off the heads, hands, and feet of as many as fall victims to their rage, which they carry back in triumph to their own village.

The Nágás have frequently come into collision with the British authorities, and numerous expeditions have been despatched against them to punish their marauding inroads into our Districts. The first was in 1832, when an expedition was sent from Manipur into the Angámí hills, consisting of seven hundred soldiers under the command of Captain Jenkins. A most persistent opposition to the advance of the troops was offered by the Nágás, who on this occasion made their first acquaintance with the effect of firearms, and a severe retribution was meted out to them. Other expeditions were sent in 1833 and 1838; and up to 1851 no less than ten separate expeditions had to be despatched in order to repress these lawless savages. Repeated raids have been made since then; and in 1864-65, Colonel Nassau Lees, in his *Memorandum of a Tour through the Tea Districts of Eastern Bengal*, writes as follows:—

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'While writing this *Memorandum*, information has reached me that the Nágás have again commenced their raids in the neighbourhood of Nowgong, and have cut up some villagers and carried others away captive. Further, I know that when I was in Assam, a hundred armed Nágás came down to a plantation of the East India Tea Company between Golághát and Sibságar, and threatened the manager, telling him that nothing could prevent their firing his factory and destroying his plantation any night if they chose.'

During the progress of the Survey our parties were brought into collision with the Nágás. In February 1875, the Survey party in the eastern hills, under the charge of Lieutenant Holcombe, Assistant-Commissioner of Jaipur, in Sibságar, was attacked at Ninu, a Nágá village about four miles from the plains. Lieutenant Holcombe and eighty of the party were killed, and Captain Badgley and fifty men wounded. Although himself severely wounded, Captain Badgley effected an orderly retreat to the plains, bringing away with him his ammunition and wounded. The Survey party in the western hills, under the command of Captain Butler, the Political Officer of the Nágá Hills District, was also attacked by large parties of Nágás during the night of the 4th January, and again on the 10th January in open day; but both attacks were easily repulsed without loss. The Survey work of this party was closed when the news reached the Chief-Commissioner of the attack on Lieutenant Holcombe, and Captain Butler was ordered to join the punitive expedition which it had been resolved to despatch against the villages concerned in the attack. This expedition, under the command of Colonel Nuthall, commandant of the 44th Sylhet Light Infantry, started early in March. The villages which were shown to have taken part in the massacre were attacked and destroyed. Nearly all the heads of the murdered men were recovered, and most of the arms and plunder that had been taken at the time of the attack were given up. In December 1875 only one Survey party was despatched into the hills, under the command of Captain Butler, accompanied by a small military escort. This party, a few days after entering the hills, fell into an ambuscade near the village of Pángti, and Captain Butler was speared by a Nágá concealed in the jungle through which the path lay, and died a few days afterwards. No other person was injured. The village of Pángti was destroyed next day; but the neighbouring villages remained friendly, and sent in deputations and conciliatory offerings.

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No further opposition of a serious character was met with, and the Survey work was continued, and brought to a successful conclusion. Besides their attacks on our Survey parties, and raids on our villages, the Angámí Nágás have continued up to the present time in their accustomed habits of raiding and head-taking among themselves. During the two years ending 31st March 1876, 13 separate outrages of this sort were reported, in which 6 villages were burnt and plundered, and 225 men, women, and children killed. These outrages continue unabated, and at the time of writing (December 1877) it has been found necessary to despatch a fresh expedition against this tribe.

The Angámí villages are invariably built on the very summits of the hills, and vary much in size, some containing as many as a thousand houses, while others consist of no more than twenty. The villages are all strongly fortified with stockades, deep ditches, and massive stone walls, and the hill-sides thickly studded with *pánjis*, a *chevaux de frise* of sharp-pointed bamboo sticks planted in the ground. In some cases, also, the sloping side of the hill is cut away so as to form a perpendicular wall. The approaches to the villages are tortuous, narrow, covered ways, only wide enough to admit the passage of one man at a time; these lead to gates closed by strong, heavy wooden doors, with look-outs on which a sentry is posted day and night when the clans are at feud. Very often these approaches are steeply scarped, and the only means of entry into the village is by means of a ladder consisting of a single pole, some fifteen or twenty feet high, cut into steps. The sites of the villages, however, are sometimes ill chosen, being commanded by adjoining heights from which the internal economy of the hamlet can be viewed, and a well-judged attack with firearms would render opposition useless. The houses are built in irregular lines facing inwards, with the eaves almost touching the ground; the front gable is from fifteen to forty feet in height, and the roof, which is made of grass and bamboos, slopes off in the rear to a height of from ten to fifteen feet. In width the houses vary from twenty to forty feet, and in length from about thirty to fifty or even sixty feet; in many villages each house is surrounded by a substantial stone wall. A dwelling-house generally consists of two apartments. In the front room the grain is usually stored away in huge bamboo baskets from five to ten feet in diameter; thick broad planks are placed around the room for sitting and sleeping upon. The second

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room generally contains the spirit tub, in which a kind of rice beer is brewed, of which the Nágás are immoderately fond. The general receptacle for filth is the main street of the village.

Upon the subject of religion, the Nágás have very vague ideas. The Deputy-Commissioner informs me that some say they believe that, if they have led good and worthy lives in this world, their spirits will fly away and become stars; but that those who have lived evilly are compelled after death to pass through seven separate existences as spirits, and are finally transformed into bees. Others, again, seem to have no idea whatever of a future state, and, when questioned on the subject by the Deputy-Commissioner, replied, 'Our bodies rot in the grave, and there is an end of it; who knows more?' At the same time they appeared rather puzzled, as if they had never before given the matter a thought, but considered it odd that there could be any other opinion on the subject. The whole system of religion with the Nágás—if, indeed, they may be said to have any at all—is one of fear, and they consider it necessary to pay homage only to the evil spirits and demons. 'The good spirits,' they say, 'if there are any such, will do good whether we sacrifice to them or not; but the evil spirits must be bribed to do good, or else they will assuredly afflict us with all kinds of calamities.' In fact, all their religious rites and ceremonies, their prayers and sacrifices, are due more to a trembling hope that some future impending evil may thus be averted, than to a thankfulness for past blessings. Like all savages, they are superstitious to an excessive degree, and will never commence any undertaking of the least importance without consulting omens, to learn whether the business in hand will be successful or not. To ascertain whether a projected raid will result in success, they cut a soft reed into pieces: if the slices fall one upon another, victory is certain; but if scattered, it is an omen of evil, and the undertaking is postponed till a future day. In swearing to the truth of anything, or on making a promise, their manner of taking an oath is to place the muzzle of a gun or a spear-head between their teeth, and to declare, 'If I do not perform my promise,' or, 'If what I have said is not true, may I fall by this weapon.' The most sacred oath among them is for the two parties to take hold of a fowl, one by the legs and the other by the head, and in this manner to pull it asunder, intimating that treachery or breach of the agreement would merit the same treatment.

In common with most hill tribes, the Nágás are fond of hunting,

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and they esteem the flesh of the elephant as a great delicacy. They secure their game by pitfall traps, covered over with branches and leaves of trees. The bottom of the pit is filled with bamboo spikes, so that any animal falling into the pit is transfixed and killed. The only agricultural implements they possess are a heavy, long, square-headed *dáo* or handbill, and a light hoe. The mode of cultivation followed by them is chiefly that known as *júm*, a system which necessitates fresh land being taken up every two or three years. But in the higher ranges, where the hills have a gentle slope, the sides are cut into terraces from the base to the summit, and the same land is continuously cultivated, the fields being irrigated by means of artificial channels, along which water is often conducted from long distances.

On the death of a person of consequence, no person leaves the village for three days, and the body is kept in the house. At the end of this period, a great feast of cows' and pigs' flesh and rice spirits is given to the whole community. The body is then conveyed to the burying-ground and interred, a stone tomb being built over the grave three or four feet high. Those present vociferously curse the evil spirit who has taken their comrade from them, and place on the grave all the articles of dress worn by the deceased, as well as his arms, drinking cup, and ornaments. A number of pigs' and cows' skulls are also stuck up on sticks at one end of the grave, in token of the hospitality of their departed friend.

THE RENGMAS, another clan of Nágás, are a small, quiet, inoffensive tribe, living in the hills of the same name between the Jamuná and Kaliání rivers. At the present day they can with difficulty be distinguished from the Mſkírs, in the vicinity of whom they live, and with whom many of them have intermarried. They are also now adopting the Mſkír style of dress. Tradition states that they originally occupied the higher ranges east of the Dhaneswarí, but were forced to fly to their present homes in consequence of intestine feuds and the attacks of other and more powerful Nágá tribes. The Deputy-Commissioner thinks it probable that they are only a branch of the Angámí Nágás. A council of village elders decides all trival disputes, and imposes fines upon the offending party. Their villages are small, and with a few exceptions undefended, although from their being situated in the midst of heavy forest jungle and dense underwood without roads, they are most difficult of access. Besides rice, a considerable quantity of cotton is grown

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in the hills, which they barter for salt, handbells, beads, hoes, etc. to Bengálí hawkers, who proceed up the river Jamuná with small supplies from Nowgong, and sadly impose on these uncivilised tribes, both in price and weight. The Rengmás acknowledge the power of a plurality of gods, and make sacrifices of cows, pigs, and fowls. Marriage among them is merely a civil contract, and only needs the consent of the girl and her parents. The only ceremony consists of a grand feast given by the bridegroom to the whole village.

THE KACHA NAGAS are a tribe inhabiting the southern portion of the Bárel range lying between the Dhaneswarí and the Barák rivers. With the exception of speaking a different dialect, being of a slightly less muscular build, and less given to bloodshed, the Kachá Nágás are so like the Angámí clans in dress, manners, habits, and customs, that a separate account of them is unnecessary.

It will be observed that the foregoing paragraphs concerning the Nágá tribes do not bring down the account of these people to the present date. I had hoped that the Assam Government might have been able to add further information, and the manuscript of this Account was forwarded to Assam for that purpose. The Survey, however, was still incomplete, and the assassination of the Survey officer, which had recently taken place, led to the Account being returned to me without further additions (1876). A description of the Nágá tribes will also be found in Colonel Dalton's *Ethnography of Bengal* (Calcutta 1872, pp. 37-44).

THE KUKIS are a large tribe supposed to have originally emigrated from Tipperah and Cáchár, but the only members of it settled within the Nágá Hills are those composing the Langtung Colony. They are a short, hardy, and warlike race, much feared and respected by the tribes among whom they dwell. Their villages are all situated in dense jungle, and generally on high ridges with water near at hand. Some of the chief villages contain as many as two hundred houses, built on platforms raised three or four feet above the ground. The houses are built wholly of bamboos, and generally divided into two apartments. The Chief's residence is, of course, much larger, and built with large posts, and thatched with grass and bamboo leaves intermingled. The dress of the Kukís is of the scantiest, often consisting of nothing beyond a large cotton shawl or sheet (*chádar*), either wrapped round the loins, or hanging down from the shoulder to the knee. The women wear a

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short petticoat reaching from the waist to the knee, with generally a second petticoat tied under the armpits, but this is frequently discarded for a small cotton shawl thrown loosely over the shoulders. They are of excessively filthy habits, and disease and death are constantly among them. The Kukís are the only tribe in the Nágá Hills who have a recognised head, whom they call *hausá;* his word is law, and he is the arbitrator in all quarrels and disputes. The chieftainship and title are hereditary honours, descending from father to son. Their ideas as to religion and a future state are very vague; but, like nearly all savage tribes, they believe in the existence of evil spirits or demons, whose machinations are only to be averted by sacrifice. They also seem to believe in a future state of retribution, and in a plurality of gods. The principal deities worshipped are called *Tevae* and *Sangron*, to whom fowls, pigs, and rice spirits are offered in sacrifice on occasions of sickness, famine, or other afflictions. They believe that when the spirit leaves the body, the angel of death conveys it away. If a good life has been led in this world, the soul is transported with a song of triumph to the gods, ever after to remain at ease. The sinner, however, is subject to a variety of tortures in the next world—to impalement, hanging, immersion in boiling water, etc. The Kukís are very fond of the chase, and are expert huntsmen, destroying more wild beasts than any other tribe in the District. Wild elephants are killed for the sake of the tusks, which find a ready sale in the markets. Bows and arrows, spears, and *dáos* form their weapons. They are very fond of war, not apparently for the mere sake of plunder, but to gratify a spirit of revenge, or to procure heads for religious ceremonies on the death of a Chief. Like all other wild tribes, their knowledge of war consists simply in surprising their enemies. They surround the place to be attacked in the night-time, and at break of day rush in from every quarter and massacre indiscriminately all they come across. The small clan residing within the Nágá Hills are said to have lived peaceably for several years past, and the Deputy-Commissioner thinks there is every probability of their continuing to do so in future. One of their customs is, on the death of a Chief or head-man, to smoke-dry the body and keep it for two months, after which it is interred with grand honours, and a great feast is given to the whole clan. Rice and cotton are the chief products, which are cultivated on the *júm* system, but in a manner different to that followed by the

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Cáchárís and Nágás, who take three or four successive crops from the same land; the Kukís, however, take only one crop, and clear fresh ground every year. The Kukís, men, women, and children, are inveterate smokers. The water which collects at the bottom of the women's *hukás*, when well impregnated with tobacco, is put by to be drunk by the men. The women bear the greater portion of the burden of life. When not employed in household duties or in the cultivation of their fields, they work at their looms, weaving clothes for the family, while the men sit about basking in the sun.

THE MIKIRS are undoubtedly the most peaceful and industrious of the hill tribes. They are a fine, athletic race, but poor in spirit, and somewhat devoid of personal courage. The tract of country inhabited by them is stated to be about sixty miles in length from east to west, and thirty-five or forty miles in a straight line from north to south. Tradition states that the tribe was originally located in that tract of country lying between the Dhaneswarí, the Jamuná, and the Kapilí rivers, known as 'Tularám Senápati's country;' but that being invaded and conquered by a Cáchárí prince, they were driven by his oppressions to take refuge in the Jáintiá Hills. They have adopted the dress of the Khásiás, and apparently some portion of the language, as many words in the two dialects are said to be alike. They afterwards emigrated from Jáintiá, some of the tribe going north-east towards Kámrúp, and others northwards into Nowgong and the Nágá Hills, where they appear now to have finally settled down. The Míkírs generally inhabit the interior portion of the hills, but most of their villages are within a day's journey of the plains. When the country was first brought under British rule, a small tribute in kind was exacted from the Míkírs; but in 1837-38 this system of taxation was abolished, and the tribe was formed into three imaginary grades or classes, and a house tax was levied of varying amount on each of these classes. On the first class a house rate of Rs. 4 or 8s. per annum was assessed; on the second class a tax of Rs. 3 or 6s.; and on the third class a tax of Rs. 1. 8. 0 or 3s. This settlement yielded a net revenue of Rs. 1711. 8. 0 or £171, 3s. 0d. in 1837-38. The mode of assessment, however, was found not to work well. Two years afterwards it was deemed expedient to further simplify the system, and a uniform rate of Rs. 2. 4. 0 or 4s. 6d. was assessed all round on the houses of rich and poor alike, whether small or large, and containing one or two

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families, and whatever the extent of land which the inhabitants thought proper to cultivate. In that year the net revenue amounted to Rs. 1547. 8. 0 or £154, 15s. 0d.; in 1851-52 the net revenue from the tribe in the Míkír Hills, and from that portion of it in Northern Cáchár, amounted to Rs. 3095. 4. 0 or £309, 10s. 6d. The chief cultivation consists of cotton and rice grown by *júming*, fresh land being taken up every two or three years. The people live in solitary huts or in small hamlets, with from five to thirty individuals in each house. It is stated that many families herd together in the same house, in order to avoid paying the house tax. The villages are generally situated in the midst of dense jungle, their sites being changed every two or three years, when fresh land is taken up for cultivation. The houses are clean and healthy in appearance, and very picturesque. They are of extremely simple structure, and are invariably built on a huge bamboo platform (*chang*), raised some ten or twelve feet from the ground, on bamboo or wooden posts with supports crossing in every direction, and approached by a ladder or a pole cut into steps. At night the steps are removed, in order to prevent the ingress of wild beasts. The whole building consists of one large room, which varies in size according to the number of families residing in it. The Míkírs belong to no caste, and eat and drink anything that is palatable without scruple. Their religious belief appears to be confined to a dread of evil spirits, who, they consider, are ever roving about to do them harm, and are only to be propitiated by sacrifice. On the appearance of an epidemic disease they have recourse to sacrifices; and if they cannot appease the wrath of the deity by this means, they leave their houses and property, and retire to the densest forests, closing all communication with their former habitations. In 1834-35 cholera raged throughout the hills to such an extent that there was hardly a Míkír village which did not remove to a new site. Vishnuvite religious instructors (*gosáins*) have of late been endeavouring to persuade them to adopt the tenets of Hinduism, and many are said to have been converted. Marriage among the Míkírs is purely a civil contract; a suitor makes an offering of rice-spirits to the girl's parents, which, if accepted, signifies their consent to the marriage, and a great feast takes place. Sometimes a man voluntarily engages to serve as a bondsman for a certain number of years to his father-in-law, and in this case the marriage does not take place till the expiration of the period of service. Polygamy is not

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practised among the portion of the tribe living in the hills, but those of the plains have adopted the custom. They burn their dead and bury the ashes, giving a feast both before and after the ceremony. Without a feast, indeed, hardly anything of importance takes place. A *kodáli* or hoe, with a *dáo* or handbill, are the only implements of husbandry they possess, and a spear is their sole weapon. Trade is carried on with the people of the plains, the Mſkírs bartering cotton, *eriá* thread, caoutchouc, and bees-wax for salt and piece-goods. Although greatly addicted to the use of spirits, no affrays take place among them; robberies very seldom occur, and are of a trifling nature; and all cases of petty theft are generally decided amongst themselves.

THE CACHARIS are a race low of stature, but stout of limb and muscle, active, peaceful, and industrious; very like the Gurkhás, but with more regular features. The Cácháris who inhabit the plains are, however, a very different class from those dwelling in the hills; the latter being a brave and hardy race, while the former are scarcely to be distinguished from the effeminate Hindu castes among whom they live. The tribe is free from caste prejudices, and they eat flesh and drink spirits whenever they can procure them. A tendency towards Hinduism is, however, stated to be now creeping in, especially among that portion of the tribe which dwells in the plains. Crime is not prevalent among them, and they appear to be of a naturally quiet and social disposition. In matters of religion, although they acknowledge but one supreme God, they also believe in the existence of numerous evil spirits, whose wrath must be continually appeased by prayers and sacrifices.

THE ONLY IMMIGRATION into the Nágá Hills at present is from the south, a few Kukí communities having come into the District from Manipur, a semi-independent State, on account, as they complained to the Deputy-Commissioner, of oppression on the part of the Rájá.

AGRICULTURE is carried on in a very primitive manner in this District, and everything connected with it and commerce is in so backward a state that but little information can be given under these heads. All agricultural operations are effected by means of implements of the rudest form of construction, consisting simply of a *dáo* to cut down the jungle, and a *kodáli* or hoe for digging.

RICE.—The principal crop in the Nágá Hills is rice, which is of two varieties. *Kezi* rice is sown in the months of April and May (Chaitra and Baisákh), and reaped in June and July (Ashár and

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Srában). The seed is sown broadcast over the fields after the land has been scratched up a little with the rude implements, and the plants are kept clear of jungle. It is a coarse grain, consumed chiefly by the Nágás, and can be cultivated on any description of land. The second variety of rice is that called *thedi* or *chedi*, sown in June and July (Ashár and Srában), and reaped in October and November (Kártik and Agraháyan). This kind of rice is much finer and of better flavour, and is generally preferred by the people of the plains. It requires good soil and careful irrigation. Like the *sáli* rice in the plains of Assam, it is first sown in nurseries and afterwards transplanted into the fields, which have been previously carefully prepared for the purpose. On the higher ranges the rice crops are grown in terraces, and the soil is well irrigated by artificial water channels. It is not at all uncommon to see a hill-side thus cultivated from top to bottom, the whole presenting an unbroken succession of steps covered with a luxuriant crop. This description of land is most sought after, and is of considerable value. On the lower ranges, cultivation is almost entirely restricted to what is termed the *júm* system, by which a patch of land is cleared of jungle, and cultivated for two or three successive years until the soil is impoverished, when new land is selected and cleared, and the old clearing is allowed to relapse into jungle. No improvement seems to have taken place in the quality of the rice grown in the District. And, with the exception of certain Angámí villages recently taken under British protection, as also a few of the Kachá Nágá villages contiguous to the Headquarters Station of Sámaguting, no apparent extension of cultivation has occurred of late years. A decided movement, however, in favour of extended cultivation is said to be now taking place.

THE OTHER CROPS raised in the Nágá Hills are (1) Indian corn, grown only to a small extent; (2) a small species of grain, called by the Nágás *suthe* and *kesithe;* (3) a few vegetables, such as potatoes, which were first introduced into the District by the Deputy-Commissioner in 1869-70; (4) yams (*kachu*); (5) chillies (*julukiá*); (6) ginger (*ádá*); (7) garlic (*rasun*); and (8) cotton. Cotton cultivation is restricted to the lower ranges lying north of the Bárel and Rengmá hills. The tea plant is indigenous to the Nágá Hills, and if cultivated might add materially to the wealth of the District. Neither jute nor hemp is cultivated; but the Nágás make use of the fibres of the bark of a species of nettle, which they weave into strong,

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substantial sheets, which are annually exported in large quantities to the neighbouring Districts of Nowgong, Sibságar, and Cáchár. Several dyes, yellow, black, blue, and one a brilliant scarlet, are extracted from the bark of various trees and creepers.

A LIQUID PREPARATION OF RICE, a thick, white, spirituous liquor called *su*, is made by the Nágás, of which they are excessively fond. The rice is first pounded very fine, and then allowed to ferment in large wooden vessels. No Nágá ever leaves his house to work in the fields without taking a large gourd of this liquor with him. On a holiday or great feast day, men, women, and children may be seen from morning till night, sitting in groups on and around the graves which are scattered throughout the village, sipping the liquor with a wooden spoon, or sucking it up through a straw. It is sold for about one *dnná* or 1½d. a quart.

AREA, ETC.—A Survey of the Nágá Hills District was effected, after considerable opposition by the savage Angámí Nágás, between the years 1874 and 1876. The Assam Administration Report for 1875–76 returns the area of the District at 5300 square miles, of which, in round numbers, 2000 square miles are said to be under cultivation, 2300 cultivable but not under tillage, and 1000 as uncultivable waste. In only two villages is any revenue derived from the land, and with this exception and that of the residents of the Headquarters Station of Sámaguting, of the Angámí villages of Pherimá, Meziphemá, Setikemá, Chesiphemá, and Raziphemá, and of the Kachá Nágá village of Zutumá, who all pay a house tax at the rate of Rs. 2 or 4s. per annum, the Nágás pay no direct revenue to Government at all. The Sámaguting house tax dates from the time when that place was declared the Headquarters of the District in 1867; in the other villages the tax was introduced at different periods varying between 1874 and 1876. These villages are all small, and all pay their assessment voluntarily. The Deputy-Commissioner states that these villages 'were induced so to pay, partly to save themselves from oft-repeated oppressions from their more powerful neighbours, and also on account of the ease, comfort, and security of their Sámaguting brethren.' This voluntary payment of revenue and submission to our authority may further be looked upon as an important civilising effect, which the presence of European officers freely mixing with the people has had upon them. Although it is invariably laid down as a *sine quâ non*, that as soon as fealty has been accepted from any village, all

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raids must cease, the orders of Government must be obeyed, and the revenue paid punctually, etc., I am informed that several powerful villages, such as Kohímah and Morgomah, have repeatedly solicited to be taken under British protection. The Deputy-Commissioner estimates the average size of a Nágá's holding to be from one to two acres.

DOMESTIC ANIMALS are not used for the purposes of agriculture in the District. Oxen of several different breeds, pigs, goats, and even dogs are reared as articles of food or for purposes of barter. An ordinary cow is stated to be worth from Rs. 15 or 30s. to Rs. 20 or £2; an ordinary bull from Rs. 20 or £2 to Rs. 30 or £3; a full-grown goat from Rs. 3 or 6s. to Rs. 6 or 12s.; and a full-grown pig from Rs. 4 or 8s. to Rs. 10 or £1.

WAGES, PRICES, ETC.—Skilled labourers, such as smiths, bricklayers, and carpenters, are not found in the District, and when required have to be obtained from the plains at very high rates of wages. The commonest carpenter, who can do nothing but the very roughest work, demands and obtains as much as Rs. 15 or £1, 10s. 0d. per month. Ordinary day-labourers are paid from four *ánnás* or sixpence to six *ánnás* or ninepence per diem. No records exist by which it is possible to make a comparison between the wages paid now and those current in former days, as the District was only formed in 1867. The Deputy-Commissioner states that early payments were most likely made in kind, probably in beads, cloth, brass wire, shells, etc. The Nágás are only just beginning to appreciate the value of money, and even at the present day many of those living at a distance from Sámaguting will have nothing to do with copper coins. The price of the best cleaned rice in Sámaguting market in March 1871 was Rs. 7. 8. 0 a *maund*, or £1 a hundredweight; of common rice used by labourers and the poorer classes, Rs. 3. 8. 0 a *maund*, or 9s. 6d. a hundredweight; of best unhusked paddy, Rs. 2. 8. 0 a *maund*, or 6s. 10d. a hundredweight; and of common unhusked paddy, Rs. 1. 8. 0 a *maund*, or 4s. a hundredweight. Indian corn is sold at the rate of a halfpenny each ear. The above are the rates at which rice and paddy were selling at Sámaguting in March 1871, but the prices are apt to vary very much at short recurring intervals, according to the season and the state of the markets. In 1876–77 the harvest was an unusually plentiful one, and left the settled Nágás with a large amount of surplus rice. Prices ranged from Rs. 3. 4. 0 a *maund*, or 8s. 10d.

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a hundredweight, to Rs. 6. 0. 0 a *maund*, or 16s. 4d. a hundredweight, at Sámaguting for common rice, the average rate being about Rs. 5. a *maund*, or 13s. 8d. a hundredweight. When the price does not rise above this, the people employed at the Station are tolerably contented. In the interior hills the usual price of common rice is an *ánná* a *ser*, or Rs. 2. 8. 0 a *maund*, equal to 6s. 10d. a hundredweight. Articles of food other than rice are, when procurable, very dear.

WEIGHTS AND MEASURES.—The Nágás have but a vague idea of weights and measures. The size of a thing is described by gesture and action, or by comparison. If a man has anything for sale, say a basket of corn, a bundle of cotton, or a few fish, he will tell you that there is cotton, corn, or fish, as the case may be, and that he wants so many *rekás* (rupees), *sikis* (four-*ánná* pieces), or *maydás* for it; or perhaps he will ask how much salt or how many beads you are willing to give him in exchange for it. If asked how much cotton he has, he will reply so many men's loads. In speaking of the length of a journey, he only states the number of nights he would be required to sleep on the road before reaching his destination. The day is divided off and alluded to with reference to the particular act that is commonly performed at that particular period of the day. However, the Nágás are fast beginning to adopt the ordinary weights and measures current in the neighbouring Districts, and before long it is believed that the Bengal and Assam weights of the *man* or *maund* (82 lbs. avoirdupois) and the *ser* (2·05 lbs.) will be as common in the Nágá Hills as in other parts of the country.

There is not at present any distinct class of day-labourers in the District neither possessing nor renting land; but the Deputy-Commissioner is of opinion that there is a slight tendency towards the growth of such a class. Women and children do the greater portion of the out-door work; and, indeed, the social position of the women is nearly that of slaves. The wife has to cut wood and draw water, cook her husband's food and weave his clothes, besides helping to clear the jungle, till and sow the land, reap the crop and stack it, in addition to all her other household and domestic duties.

LAND TENURES, VARIETIES OF LAND, ETC.—The only land tenure in vogue in the District is the simplest form of that known as *ráyatwári*, such tenures being hereditary and transferable. Only two villages in the whole District pay a land tax according to the extent of land under cultivation. The rates of rent for the different

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varieties of land in these two villages are very low, as follow:—*Bastú*, or homestead land, 1s. 8d. an acre; *rupit*, or low-lying moist soil, 2s. 1d. an acre; and *pharingáti*, or dry land, 1s. 8d. an acre. In other parts of the District in which the land is not assessed, a house tax of four shillings per annum upon each homestead is levied. *Bastú*, or homestead land, includes, besides the ground on which the house itself stands, the surrounding grove of jack, mango, or betel-nut trees. *Rupit*, or low-lying land, requires but little labour to bring it under cultivation, and it is on land of this description that the chief rice crop is raised. *Pharingáti*, or dry land, however, requires a great deal of attention, and is that on which the coarser kind of rice is grown, as well as mustard-seed and pulses.

MANURE is scarcely ever used in the District, except by the Nágás residing in the higher ranges, who carry on an extensive terrace cultivation. Irrigation is carried on both from natural water-courses and artificial channels. It is customary to allow land to lie fallow in the plains for from one to two years, and in the hilly portion of the District for a much longer period; *júm* lands, for instance, which are generally abandoned after three years of successive cultivation, being seldom put in cultivation again until after the lapse of ten or twelve years. Rotation of crops can scarcely be said to be practised anywhere in the District.

NATURAL CALAMITIES, such as floods and droughts, are almost unknown. A little damage to the crops is occasionally caused by insects, rats, and mice, but not to such an extent as to cause distress to the cultivators; and, generally speaking, the District appears to be singularly exempt from such calamities.

ROADS AND MEANS OF COMMUNICATION.—The only road in the District worthy of the name is that leading from the Station of Sámaguting to Golághát. It is about 67 miles in length, varying from twelve to eighteen feet in breadth, and traverses dense forest jungles, low undulating hills, and marshy valleys. The cost of keeping the road in repair amounts to about £250 per annum. Besides this, there are three other roads within the Nágá Hills: one leading to Nowgong *via* Mohang Dijuá and Dabká; a second to Manipur *via* Sucheniá, Kigwemá, Sopomá, and Matáiphum; and the third to Asálu in North Cáchár *via* Biremá and Semkur. There is another route open to Manipur *via* Papolongámi, but it is very seldom used. With the exception of the first, all these lines are mere footpaths, and have never been properly opened out.

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During the rains, water communication is available up the Dhaneswarí as far as Dimápur. The Jamuná river affords a means of communication in the rains as far as the Silbhetá rapids, about eight miles below Mohang Dijuá; the Dayáng, as far as its junction with the Dihingiján; and the Kapilí, as far as the rapids below Gangághát.

MINERALS.—None of the minerals in the Nágá Hills are worked at present, nor is there any trace of their ever having been worked. Coal exists in several parts of the Rengmá hills, and limestone is to be obtained along the course of the Námbar and Jamuná rivers. Chalk is also plentiful at several places along the course of the latter river, and slate is common on the higher ranges of the Bárel mountains. It is rumoured that silver exists in the Rengmá hills; and the Deputy-Commissioner states that it is quite possible that gold and precious stones may exist, although he has never heard of either having been discovered.

MANUFACTURES.—It will be readily believed that the manufactures of the primitive tribes inhabiting the Nágá Hills are neither many in number nor of a very elaborate nature. They consist principally of several kinds of coarse thick cloth of various patterns, the prevailing colours being dark blue with red and yellow stripes, and brown with black stripes. Some are quite plain. These cloths are made either of cotton, or of the fibre of the nettle plant, or of the bark of a peculiar species of creeper. In ironwork, the only articles manufactured are the *dáos* and *koddális* used in agriculture, and spear-heads. Although these articles are of the most simple workmanship, yet few villages in the hills possess a man sufficiently skilled to manufacture them.

COMMERCE, as might be expected, is in its infancy, being generally carried on by means of barter. Traffic is restricted to a small class of men, as well as to a very limited number of articles. The only products which a Nágá has to dispose of are rice, cotton, cloths, ivory, and wax; and in exchange his only wants are salt and iron, and, whenever he can get the chance, guns and ammunition. To obtain a musket or fowling-piece, he will run any risks and pay any price. Neither fairs, religious festivals, nor permanent markets are held in the District. In Dimápur and Sámaguting, a few Márwárí and Muhammadan traders have lately settled. Trade, however, small as it is, has increased considerably of late years; and now that the people have learnt to appreciate the advantages of payment in coin, and to acquire

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a liking for the comparative luxuries enjoyed by the dwellers in the plains, it will doubtless continue to increase every year.

The only charitable institution in the District is a dispensary supported entirely by Government. As the Income Tax Act was not extended generally to the Nágá Hills, and only affected Government servants, no means exist by which the total income of the District can be ascertained.

ADMINISTRATION.—The Nágá Hills are in such a backward state of civilisation, having only been formed into a British District so recently as 1867, that the revenue necessarily bears a very small proportion to the expenditure. In 1867-68 the total revenue of the District amounted to only £41, 17s. od., whilst the expenditure on civil administration was £4969. Two years later, in 1869-70, the revenue had increased to £639, 18s. od., and the civil expenditure to £6220, 10s. od. In 1870-71 the total revenue amounted to £496, 12s. od., and the expenditure to £6485, 18s. od. A land tax is only levied in two villages. In 1869-70, 193 proprietors paid a total land tax of £55, 9s. od., or an average of 5s. 8¾d. each. In the following year this branch of revenue stood at £43, 14s. od. The principal item of revenue is the house tax, which amounted to £19, 16s. od. in 1867-68, £373, 5s. od. in 1869-70, and £429, 18s. od. in 1870-71. Of the expenditure in 1870, £5338, 10s. od. represented the salaries of officers and establishments; £1111, 4s. od., contingencies; the balance of £36, 4s. od. being made up by petty repairs and constructions. In 1875-76 the total revenue of the District was £627, 12s. od., of which only £60, 6s. od. was derived from land, the remainder being almost entirely made up by the land tax in the settled villages. The cost of administration in that year amounted to £7188, 8s. od. The number of revenue, magisterial, and civil courts, and covenanted English officers remains the same as when the District was first formed. There are now (1877) four courts of all descriptions, and one covenanted officer stationed in the District all the year round.

POLICE STATISTICS.—For police purposes the District consists of a police station (*thánd*) at Sámaguting, and two outposts,—one at the foot of Sámaguting hill, and the other at Dimápur on the Dhaneswari, fifteen miles distant from the Civil Station.

The District police force was thus constituted at the end of 1875 1 European officer or District Superintendent, with a salary of Rs. 350 a month, or £420 a year; 2 subordinate officers on a salary of

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upwards of Rs. 100 a month, or £120 a year, and 11 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 541 a month, or £649, 4s. od. a year, equal to an average pay of Rs. 41. 9. 10 a month, or £49, 18s. 9d. a year, for each subordinate officer; and 150 foot police constables, maintained at a total cost of Rs. 1450 a month, or £1740 a year, equal to an average pay of Rs. 9. 10. 8 a month, or £11, 12s. od. a year, for each man. The other expenses connected with the regular police in 1875 were:—An average of Rs. 100 a month, or £120 a year, as travelling expenses for the District Superintendent; Rs. 50. 8. 0 a month, or £64, 4s. od. a year, as pay and travelling allowances for his office establishment; and an average of Rs. 417. 8. 0 a month, or £501, os. od. a year, for contingencies and all other expenses. The total cost of the regular police in Nágá Hills District in 1875 amounted to Rs. 2912. 0. 0 a month, or a total for the year of £3494, 8s. od.; total strength of the force, 164 men of all ranks. The present area of the Nágá Hills District is 5300 square miles, and the total population is estimated at 68,918 souls. According to these figures, there is one policeman to every 32·25 square miles of the District area, or one to every 420 of the population. The annual cost of the maintenance of the force is equal to Rs. 6. 8. 8 or 13s. 1d. per square mile of the District area, and R. 0. 8. 0 or 1s. per head of the population.

No records exist showing the number of villages in former times, and the Deputy-Commissioner reports that it is difficult to ascertain the correct number even now. He roughly estimates the number of villages at 241, thus distributed according to the tribes inhabiting them:—Assamese, 8 villages; Aitaniyá, 3; Cáchárí, 23; Míkír, 90; Kukí, 9; Angámí, Kachá, and Rengmá Nágás, 108: total, 241 villages. The Assam Administration Report for 1875-76 returns the number of villages at 278. The two principal towns, or rather villages, are Sámaguting, the Headquarters of the District, in north latitude 25° 45′ 30″ and east longitude 93° 46′ 0″, with an estimated population of 746 souls; and Nosang, in north latitude 25° 33′ 20″ and east longitude 93° 17′ 35″. The other villages containing an estimated population of over two thousand souls are Kohimá (population according to the Assam Administration Report for 1875-76, 4325), Viswemá, Nerhámá, and Sapromá. For Fiscal purposes, only the western portion of the District has yet been divided off into convenient blocks of villages.

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DISEASES.—The prevalent diseases in the Nágá Hills are fevers and bowel complaints, but with the exception of the Station of Sámaguting, the District is not unhealthy. The insalubrity of Sámaguting is said to be owing to a bad and deficient water supply, want of vegetables, sudden changes of temperature, and its situation immediately above the malarious *tarái*. An outbreak of small-pox in the hills occurred in 1876-77, and caused many deaths. A single case which occurred in Sámaguting town had the effect of causing the town to be deserted by its Nágá population for a whole month. The rainfall at Sámaguting in 1875 amounted to 59·07 inches, distributed as follows, according to season:—January to May, 14·17 inches; June to September, 41·44 inches; October to December, 3·46 inches. The average rainfall for the five years ending 1875 was 63·63 inches.

CHARITABLE DISPENSARY.—At Sámaguting charitable dispensary 63 in-door patients were treated in 1875, of whom 3 died; the out-door patients receiving treatment in the same year numbered 699.

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STATISTICAL ACCOUNT

OF THE

KHASI AND JAINTIA HILLS.

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THE DISTRICT OF THE KHASI AND JAINTIA HILLS, called by the inhabitants Ka Ri Khási and Ka Ri Synteng, is situated between 26° 9′ 30″ and 25° 8′ 28″ north latitude, and between 91° 9′ 0″ and 92° 51′ 30″ east longitude. It contains an approximate area of 6157 square miles, and a population, according to the Census of 1872, of 141,838 souls. The principal town and Civil Station, which is also the headquarters of the Chief Commissioner of Assam, is Shillong, situated in 25° 32′ 39″ north latitude and 91° 55′ 32″ east longitude.

BOUNDARIES.—The Khási and Jáintiá Hills District is bounded on the north by the Districts of Kámrúp and Nowgong; on the east by Northern Cáchár, the Nágá Hills District, and the Kapilí river; on the south by Sylhet District; and on the west by the Gáro Hills.

JURISDICTION.—The Khási and Jáintiá Hills constitute a Political District, removed from the jurisdiction of the ordinary Criminal, Civil, and Revenue Courts, and of the offices established under the General Regulations and Acts. The administration of the country is vested in the Chief Commissioner of Assam, the Deputy-Commissioner of the Khási and Jáintiá Hills and his Assistants, and the native Chiefs, who are variously styled Siems, Wáhadádárs, Sardárs, Dolloís, Pathors, and Lyngdohs. Siem, or more properly Seim, is derived from the Khási word for 'soul, life;' Wáhadádár, from the Hindu term *uhdádár*, meaning an 'officer;' Lyngdoh strictly means a 'sacrificial soothsayer,' from the Khási *ong*, 'to speak,' and *doh*, 'flesh.' The District is divided into three portions, —namely, British possessions in the Khási Hills; petty dependent

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States in the Khásí Hills; and the Jáintiá Hill country, which is wholly British. The British possessions are administered under a code specially introduced for the purpose. The Khásí dependent States consist of petty democracies, presided over by chiefs called Siems, who, though taken from one family, are appointed by election; or by head-men, such as Wáhadádárs, Sardárs, and Lyngdohs, whose offices are absolutely elective. The appointment of all these chiefs and head-men is subject to the confirmation of the British Government, which also reserves to itself the right to remove them in case of misconduct.

The British possessions in the Khásí and Jáintiá Hills, which cover an aggregate area of 2160 square miles, consist of the following Fiscal Divisions:—In the Khásí Hills—(1) Jim-mang; (2) Láit-lyn-kot; (3) Láit-kroh; (4) Bái-rang, otherwise Wáh-long; (5) Long-ká-ding; (6) Máo-be-lár-kár; (7) Máo-smái; (8) Mynteng; (9) Máo-mlúh; (10) Máo-pun-kyr-tiang; (11) Nong-jírí; (12) Nong-lyng-kin; (13) Nong-bah; (14) Nong-riát; (15) Nong-kroh; (16) Nun-niah; (17) Rám-dáit; (18) Sáit-soh-pen; (19) Tyng-riang; (20) Tyng-rong; (21) Tyr-ná; (22) Um-niuh; (23) Mar-bisu (dependency); and (24) U Ttymá. In the Jáintiá Hills—(1) Am-wi; (2) Chap-duk (Kukí); (3) Dar-rang; (4) Jowái; (5) Lang-flút; (6) Lang-soh; (7) Lá-ká-dong; (8) Myn-riang (Míkír); (9) Mul-shoi (Kukí); (10) Más-kút; (11) Myn-sáo; (12) Nong-klih; (13) Nong-fúlút; (14) Nong-thá-long; (15) Nar-pú; (16) Nar-tiang; (17) Nong-bah; (18) Nong-jyngi; (19) Ral-liang; (20) Rym-bái; (21) Sái-pung (Kukí); (22) Soh-tyn-gah; (23) Shiliang-myn-tang; (24) Sáth-pathor; and (25) Shang-púng.

The Khásí democratic States, covering an aggregate area of 3997 square miles (in some reports stated at 4490 square miles), are as follow:—Presided over by Siems—(1) Bhawál, otherwise War-bah; (2) Cherrá; (3) Khyrim; (4) Lyng-kin; (5) Malái-soh-mat; (6) Mahárám; (7) Máriao; (8) Máo-iong; (9) Máo-syn-rám; (10) Myl-liem; (11) Nong-soh-phoh; (12) Nong-klao; (13) Nongs-pung; (14) Nong-stain; and (15) Rám-brái. Presided over by Wáhadádárs—(1) The Confederacy of Shellá. Presided over by Sardárs—(1) Dwárá Nong-tyr-men; (2) Ji-rang; (3) Máolong; (4) Máo-don; and (5) Nong-long. Presided over by Lyngdohs—(1) Lyn-iong; (2) Máo-flang; (3) Nong-lywái; and (4) Soh-iong.

The administration in the Khásí States gives to the native Chiefs independent jurisdiction in all cases, civil or criminal (except

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homicide), in which their own subjects are concerned. All cases of homicide, or matters involving disputes between people belonging to different States, are adjudicated upon by the British officers of the District.

In the British possessions, the principal sources of revenue are rents and royalties derived from mineral workings, such as lime and coal; rents of fisheries; and a house tax, which varies, according to situation and productiveness of the soil, from R. 1 to Rs. 2 or from 2s. to 4s. per house. A land tax is only levied in tracts where the Government possesses the actual proprietary right in the soil. Again, in the Khásí States, the British Government, which undertakes the management of the natural products of the country, such as waste lands, coal, lime, etc., receives a half-share of the rents realized from these sources, the other half belonging to the native Chiefs. The other sources of revenue of the Chiefs are market dues, cesses levied occasionally for State purposes, and fines realized in the administration of justice.

HISTORY.—Our first knowledge of the Khásí Hills dates from the time when the East India Company acquired the *diwání* of Bengal in 1765. The adjoining District of Sylhet was included in that grant; but as the hillmen had never acknowledged any subjection to the Muhammadans, so they still remained absolutely independent of the British power. However, the necessities of commerce, arising from their monopoly of the lime quarries, from which Bengal has drawn its supply from time immemorial, soon attracted European enterprise to the country. As stated in the Appendix to the Statistical Account of Sylhet, the control of the profits of the lime trade formed in early times one of the most valuable advantages attaching to the position of the official in charge of that District. It does not appear that any European had been attracted to reside in the Hills before 1826. In that year the Rájá of Nongklao entered into an agreement with certain European British subjects to allow a road to be made across the Hills, to connect the Surmá valley with Assam Proper. These Europeans took up their residence at Nongklao. Misunderstandings unfortunately arose, and, partly by the misconduct of some of their Bengálí followers, the growing discontent and apprehension were fanned into a flame. On 4th April 1829 the Khásiás rose in arms and massacred Lieutenants Bedingfield and Burlton, together with some sepoys. This led to military operations on the part of the British Government, which

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continued through several cold seasons. The last of the Khásí chiefs did not tender his submission until 1833. In February 1835 Colonel Lister was appointed Political Agent in the Khásí Hills, with his headquarters at Nongklao; and the command of the Sylhet Light Infantry battalion was also placed in his hands. The civil and military functions remained conjoined until 1854, when Mr. Hudson was deputed to Cherrá Púnjí, which had then become the administrative headquarters, with the title of Junior Assistant-Commissioner, shortly afterwards changed to the present one of Deputy-Commissioner.

The Jáintiá Hills came into British possession in 1835. In that year, as related in the Statistical Account of Sylhet District, the last Rájá of Jáintiá, Indra Singh, was deposed on the charge of complicity with certain of his tribesmen who had carried off three British subjects and barbarously immolated them at the shrine of Kálí. The portion of his territory that lay in the plains was forthwith annexed to the District of Sylhet; and the Rájá voluntarily resigned the hill portion, of which we also took possession. A pension of Rs. 500 a month, or £600 a year, was granted to the deposed Rájá for life, and he resided peaceably in Sylhet until his death in 1861. When we first assumed the administration of the Hills, no change was made in the indigenous revenue system, which consisted simply of the payment of a he-goat once a year from each village. The Rájá had derived the greater portion of his income from his possessions in the plains. In 1860, however, a house tax was imposed, the highest limit of which was one rupee (2s.) per house. This measure of direct taxation was very obnoxious to the Syntengs. They formed irregular gatherings, at which they resolved to resist payment, or at least to refuse to pay except through their own hereditary Rájá, who was then alive. An outbreak took place in the early part of the year, but it was promptly suppressed; the people were disarmed, and matters went on much as usual. But the disarmament was imperfect, and it soon became evident that the Syntengs were profoundly disaffected to our rule. Towards the close of 1860 new taxation was introduced, in the form of judicial stamps; and the elaborate schedules of the new income tax were thrust into the hands of persons, few of whom could read the language in which they were framed. Imposts also were introduced upon fisheries and the right to cut timber. Considerable feeling had been excited by a sanitary prohibition against

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burning the dead in the immediate neighbourhood of the village of Jowái. Suspicions of insurrection arose during the months of October and November 1861. In the beginning of January 1862 alarming reports were received from various quarters, and the first serious outbreak occurred on the 17th of that month. This was occasioned by the interference of a *dárogá*, or native police official, with a religious ceremony that took place at the village of Jalong. In such ceremonies dancing with arms is held essential; and the *dárogá* took upon himself to disarm the dancers. This was the signal for a general rising. The *thánd* or police station at Jowái was burned to the ground; the garrison of sepoys was besieged, and all show of British authority was swept away throughout the Hills. The Syntengs fought bravely for their independence, and at first were successful in cutting off several small detachments of police and sepoys. Their weapons were bows and arrows. In common with the other hill tribes of the North-East Frontier, their chief defence consisted in a series of strong stockades, one behind another; and the paths leading to their villages were thickly planted with *pánjis*, or little bamboo spikes, stuck in the ground like caltrops. The battalion of sepoys stationed in the Hills was rendered inefficient by sickness. At last it was found necessary to move a regular army, including an elephant battery and two regiments of Sikhs, into the country in order to quell the revolt. Colonel Dunsford was in chief command. He was accompanied by Major Haughton, the Governor-General's Agent on the North-East Frontier, and Captain Morton, the Deputy-Commissioner of the Khásí and Jáintiá Hills, who acted in a political capacity. The operations were tedious and harassing. The rebel chiefs were captured one by one, and the District was declared to be finally pacified in March 1863, after the rebellion had lasted for fifteen months. The special Commission appointed under Act xi. of 1857, for the trial of offenders in the Jáintiá Hills, was dissolved in December 1863. The causes of the rebellion were thus summed up by Major Haughton in an official despatch to the Government of Bengal:— 'Taxation was introduced without the supervision with which such a measure should have been accompanied. It was followed up by fresh taxation and rumours of other taxes, also by fiscal and other innovations, which tended to disturb the minds of the people, without any counterpoise such as might have resulted from the continued presence of a European officer.' The Syntengs, like the

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Khásiás, have, ever since the measures of improvement which followed, remained peaceable and contented.

GENERAL ASPECT OF THE DISTRICT.—The District consists almost entirely of hills, only a very small portion lying in the plains. The slope of the hills on the southern side is steep, until a table-land is met with at an elevation of about 4000 feet. Higher up there is another plateau at Máo-flang, ten miles to the eastward of which, and in the same mountain range, the Civil Station of Shillong is situated at an elevation of 4900 feet above sea level. On the northern side of the hills are two plateaux, one between 1000 and 2000 feet below the level of Shillong, and the second lower down, about 3000 feet above sea level. In general features all these plateaux are much alike, and consist of a succession of undulating downs, broken here and there by the valleys of the larger hill streams. In the higher ranges, where the hills have been denuded of forest, the country is covered with short grass, which becomes longer and more rank in the lower elevations. A remarkable feature in the aspect of the country throughout the hills is the numerous sacred groves which superstition has preserved from time immemorial from the destructive hand of the woodcutter. These sacred groves contain beautiful timber-trees of various kinds, rare orchids, rhododendrons, and wild cinnamon. On the more elevated table-lands, pine trees and stunted oak are met with; and in the lower hills, in every direction, are dense forests of the usual Indian trees, containing valuable timber.

The geological formation is mainly granitic, with stratified rocks of sandstone, limestone, and shale. The coal-beds rest on trap and metamorphic rocks. The prevailing surface soil is a red ferruginous loam.

MOUNTAINS.—The principal mountain ranges and highest peaks in the Khásí and Jáintiá Hills are as follow:—(1) The Shillong range—height of principal peak, 6449 feet above sea level. (2) Dingiei range—principal peak, 6400 feet. (3) Máo-thad-rái-shán range—highest peak, 6297 feet. (4) Láo-syn-niá range—highest peak, 5775 feet. (5) Láit-máo-doh range—highest peak, 5377 feet. (6) Láo-ber-sát—highest peak, 5400 feet. (7) Láo-bah range—highest peak, 4464 feet. (8) Lyng-ker-dem range—highest peak, 5000 feet. (9) Lúm-baiong range—highest peak, 4646 feet. (10) Máo-syn-rám range—highest peak, 5810 feet.

The principal mountains are:—(1) Rap-leng—height, 5671 feet.

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(2) Soh-pet-byneng, literally 'The Navel of the Sky.' This is supposed by the Khásiás to be the centre of the world, and to be the highest peak in the hills. Its real altitude, however, is only about 4000 feet. (3) Sywer—height, 6050 feet. (4) Shillong—height, 6449 feet. (5) Dingiei—height, 6400 feet. (6) Kyl-lang rock, one huge mass of stone, about 500 feet high, and of a rounded form—height above sea level, 5684 feet. (7) Láit-blih—height, 5800 feet. (8) Láit-derá—height, 6000 feet. (9) Thanjí-náth—height, 4448 feet. (10) Nong-jrong—height, 4995 feet. (11) U Mún—height, 6221 feet. (12) Máo-flang—height, 5931 feet. (13) Máo-ká-leng—height, 5900 feet. (14) Már-py-nuá—height, 5600 feet. (15) Symper—height, 5700 feet. (16) Máo-sngi—height, 5810 feet. (17) Láit-már-kán—height, 5313 feet. (18) Nong-syn-rih—height, 5585 feet. (19) Más-keyn—height, 5306 feet. (20) Nong-khrong—height, 5606 feet. (21) Kalái-long-sngún—height, 5128. (22) Máo-lih-bah—height, 4252 feet. (23) Pattar-kyl-lang—height, 5755 feet.

The mountain peaks are of various forms and shapes, but generally conical, and capped by sacred groves. No roads exist to permit the ascent of carriages, but most of the hills can be ascended by beasts of burden, even without made tracks. In the eastern portion of the District the hills are covered with forest.

RIVERS.—No navigable rivers flow through the hills, the streams being all mountain torrents. On some of the large streams, however, near the point where they debouch upon the plains, small canoes are used for short distances below the rapids. The principal streams flowing south to the Surmá river in Sylhet are the following:—(1) The Kyn-chi-ong, named Jádukátá by the Bengálís in the plains; (2) the Tanglá, called Mukái in the plains; (3) the Bograh, called Bogápání in the plains; (4) the Soh-ryng-kew, called Dhulái in the plains; (5) the Mungát, called Pein in the plains; (6) the Mán-tyh-du, called Hári in the plains; and (7) the Luká or Lubá. The principal tributaries to the Brahmaputra are:—(1) The Kapilí; (2) the Um-khen, called Barpání in the plains; (3) the Um-iám; (4) the Um-tru, called Digru in the plains; and (5) the Ka-khri, called Kulsí in the plains. All the foregoing streams have numerous feeders of their own, but none of them are of any importance.

The Khásí and Jáintiá Hills are, like all mountainous countries, intricately watered, and the streams run over rocky beds, some passing through cultivated lands. As they approach the plains,

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they form rapids, the waters precipitating themselves down deep, rocky gorges and chasms, choked with huge boulders. Some of these gorges are very beautiful; the streams, being hemmed in between stupendous mountains and rocks covered with primeval forest, run in narrow but very deep channels swarming with fish. No islands or lakes are formed by any of the rivers, although several of them have large, deep pools. They are all unfordable during the rains.

UTILIZATION OF THE WATER SUPPLY.—None of the rivers are utilized as a motive power for turning machinery, although the streams on the higher plateaux might be easily turned to such an account. Their waters, however, are extensively used for the purposes of irrigation, and the hill people display great ingenuity in cutting channels or aqueducts for leading the water on to their fields. It is in this manner that the Civil Station of Shillong receives its water supply. Aqueducts convey water to the houses of all the European residents; and branch channels from the main aqueduct flow through the *bázár*, and along the streets occupied by the native inhabitants. No fishing towns exist in the hills; but near where the rivers debouch upon the plain are some valuable fisheries, which are annually let in farm, the lessees being generally Bengálís. These fisheries yield an annual Government revenue of about £300. Embankments in order to protect the land against floods do not exist. A few embankments, or rather dams, are thrown across narrow valleys between hills, so as to create reservoirs for water. At Shillong there are a few tanks thus formed, which are both useful and ornamental.

MINERALS, ETC.—Coal and limestone, both of excellent quality, are found in abundance. Lower Bengal obtains nearly the whole of its lime supply from the Khásí and Jáintiá Hills. The lime is known as 'Sylhet lime,' and is obtained by quarrying from the beds of stone which line the base of the mountains along the whole length of the Sylhet boundary. The supply is literally inexhaustible. Coal out-crops at Cherrá Púnjí, Lá-ká-dong, Shellá, Máo-syn-rám, and at several other places; but as a rule it is scattered, and found in places difficult of access. The coal, however, is of excellent quality, and leaves very little ash. Stone, well adapted for building purposes, is also found. Ironstone exists almost everywhere throughout the Hills, but principally in the dependent States of Khyrim, Nongspung, Cherrá, and Mylliem. In former years the Khásiás were

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great iron-smelters, and enormous excavations in the most favourable localities for obtaining ironstone prove the extent to which this manufacture was carried on. In some places the whole surface of the ground appears to have been dug up for a depth of several feet, leaving huge boulders standing up here and there. Of late years, however, as the price of labour in the Hills has risen, the trade in iron has died away, and there is now little demand for the Khásí article, the cheaper English metal having driven it out of the market.

NATURAL PHENOMENA.—Many peculiar caves and caverns are found in the limestone rock formation, the most notable being the caves at Cherrá Púnjí and at Rúpnáth in Amwi. At the latter place the caverns extend a great distance beneath the earth, one being imagined by the people to reach as far as China, and a Hindu legend states that a Chinese army once marched by this route to the invasion of India. In another cave, the limestone stalactites have been carved into images representing the gods of the Hindu pantheon. On the banks of the Kapilí river on the Cáchár border, at a place called Sumir, there is a hot spring, the water of which contains carbonate of lime. All the rivers in the Hills flow through gorges in certain parts of their course, the most picturesque being at Tehriá, where a small stream is compressed into deep pools among limestone rocks; and at Darrang and Borghát, where the Mangat and Mantideo rivers respectively debouch upon the plains.

FORESTS, ETC.—The India-rubber or caoutchouc tree is found in many forests throughout the Hills, but not in great numbers, and the supply and value of the gum has much decreased of late years. In 1870 the right of tapping the trees in the Jáintiá Hills was leased out for a sum of £36, 12s. 0d.; but by 1876 the trade had almost entirely ceased. There are some tracts of timber forest on the lower hills towards the Brahmaputra valley, but through the want of water carriage they are of no great value. Vigorous efforts are being made to preserve the forests in the higher plateaux. Owing to the habit of firing the jungle in spring prior to sowing, great waste of valuable timber has taken place; but since the country has been separated from Bengal and placed under the administration of the Chief Commissioner of Assam, attention has been given to the matter, and special areas are now being set apart for the preservation and growth of forest timber. Cinnamon grows wild in some parts of the country. There is a considerable trade carried on in

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tezpát or bay leaves, the trees being extensively cultivated by the inhabitants of the lower slopes of the hills on the Sylhet border. The finest oranges in India are also grown in groves in the same tract, the value of the trade in which is now (1876) estimated to amount to £3760 per annum. Lac is gathered by the Mſkírs in the Jáintiá Hills, but not to any great extent. Bees are both domesticated and found wild, and an extensive trade in bees-wax is carried on, the amount exported being estimated at from three hundred to four hundred *maunds* annually. The whole of the Hills, where there is no forest, and where the land is not under cultivation, consists of rich pasture grounds, which are held in common by the villagers and pay no revenue to Government.

The forests of the Khásí and Jáintiá Hills do not yield much profit either to the British Government or to the chiefs. There are no reserved forests in the District; and according to the Deputy-Conservator, the total area of unreserved forest, *i.e.* of land covered with timber trees and not at present required for *júm* cultivation, is only 150 square miles. The trees found are chiefly pine, and those classified as 'mixed upper hill forests.' At an elevation of 3000 feet, the Pinus Kasia predominates over all other vegetation and forms almost pure pine forests. It is found also at lower heights, and there attains larger dimensions, but only in the case of isolated trees. The 'mixed upper hill forests' are confined to a series of sacred groves, which clothe the topmost ridge of the watershed between the valleys of the Brahmaputra and Surmá. The characteristic trees are those of a temperate vegetation, chiefly consisting of oaks, chestnuts, magnolia, Schima, Cinnamomum, Prunus, Engelhardtia, etc. There are also numerous other timber trees, including the valuable *sál* (Shorea robusta) and the rubber tree (Ficus elastica); but on the whole the Khásí Hills are remarkable for the absence of forest. Early in 1874-75 measures were taken to put a stop to the indiscriminate burning of the forests, and the Siems and village officers were made responsible for the conservancy of the sacred groves. These endeavours have met with some success; but it is a very difficult thing to change the habits of a population, or to induce uncivilised tribes to incur a small temporary inconvenience for the sake of future benefit. The total area directly protected from fire during the year 1875-76 is returned at 3618 acres; the expenditure was Rs. 122; and in ten prosecutions for breaches of forest rules, twenty-three persons were convicted.

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The forest administration of the British Government is confined to two plantations in the neighbourhood of Shillong, for which a rent is payable in perpetuity. One of these, on the farther side of the Umkra, was originally acquired in 1871-72 for the sake of experiments in arboriculture. The rent of Rs. 50, or £5, is paid by the Forest Department; the area had been at first estimated at 580 acres, but an actual survey undertaken in 1875-76 reduced this estimate to 262·59 acres. A considerable portion is covered with Pinus Kasia, which is carefully protected. Of the exotic trees tried on this plantation, only the three following can be said to have done well: Juglans regia, Eucalyptus rostrata, and Pinus maritima. All the rest either suffered from frost in the winter, or required far more nursing than can be afforded them in forest plantations. The young trees of the indigenous oak (Quercus serrata) were also attacked by rats, who bit off great numbers just above the ground. The Spanish chestnuts did not thrive, and were removed to the model farm for trial at a higher elevation. The second plantation, on the northern slopes of the range immediately behind the Station, consists of several patches of forest, which were acquired in connection with the scheme for providing Shillong with a permanent water supply. The total rent is Rs. 375, or £37, 10s., paid from Town Improvement Funds; and the aggregate area is estimated at 796 acres. All the fields within this area that had formerly been cultivated by the Khásiás—about 80 acres in all—were sown by the Forest Department with Pinus Kasia, Quercus Griffithii, Q. serrata, and Q. fenestrata, which have succeeded well; and about 8 acres were planted with different species of Eucalyptus. Up to the close of 1875-76 the sum expended on the first of these two plantations was Rs. 742. 9. 9, or £74, 5s. 3d., and on the second, Rs. 730. 9. 6, or £73, 1s. 2d.

A cinchona plantation was started in 1867 by the Superintendent of the Calcutta Botanical Gardens. It consists of twelve small patches of plants near Nongklao, and one near Jírang, situated at elevations varying from 3500 feet to 2000 feet. The species cultivated are Cinchona succirubra, C. officinalis, and C. micrantha. At first they were under the charge of two Khásí gardeners, who each received Rs. 16 a month, or £19, 4s. a year, to weed them and keep fires out. In 1874-75 these plantations were taken charge of by the Forest Department, and specimens of the cinchona bark were submitted for analysis to the Government Quinologist

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at Dárjíling, who reported unfavourably on them. They have since been made over to the Siem of Nongklao, who is responsible for their being kept clear of weeds and protected against fire. Up to the close of 1875–76 the total expenditure had been Rs. 672, or £67, 4s. od.

FERÆ NATURÆ.—Tigers, elephants, rhinoceros, buffaloes, *mithuns* or wild cows, bears, leopards, wolves, jackals, foxes, wild hog, and several kinds of deer abound in the Khásí and Jáintiá Hills. The expense of keeping down tigers in the shape of Government rewards amounted to £44, 10s. od. in 1869-70. The rate of reward now paid is Rs. 25 or £2, 10s. od. per head. No rewards have ever been given for the destruction of venomous serpents. The number of deaths from wild beasts and snake-bite reported to the police amounted to 28 in 1866-67, 18 in 1867-68, 16 in 1868-69, and 26 in 1869-70. The small game found in the Hills consists of black partridges, hill partridges, quails, ducks, teal, snipe, and woodcocks. The *mahsír* fish is caught in the rivers. No regular trade is carried on in the skins of wild animals; and, except in the case of wild elephants, the *ferœ naturœ* are not made to contribute towards the wealth of the people.

ELEPHANTS.—Wild elephants are found in the lower ranges of the hills, and in the gorges opening on the valleys of the Surmá and the Brahmaputra. Each State in the Khásí Hills and each dolloiship in the Jáintiá Hills constitutes a separate hunting circle or *mahál*. In the Khásí States the conditions of elephant hunting are governed by rules framed in 1874-75 by the Chief Commissioner, and approved by the Government of India. These rules provide, (1) that the British Government will make no claim to royalty on account of elephants caught in the Khásí Hills; (2) that one half of the proceeds of the sale of each elephant caught shall be paid over to the chief whose State forms the *mahál*, and the other half retained by Government; (3) that if a chief wishes to hunt elephants on his own account, the *mahál* composed of his State shall be reserved from sale, and a special arrangement shall be made with him on the basis that half the proceeds of the hunting shall accrue to Government. A special form of hunting licence in accordance with these rules has been settled by the Chief Commissioner. In the Jáintiá Hills, as being British territory, the ordinary Assam rules are in force, in accordance with which leases of the *mahálś* are sold at intervals of two years to the highest bidder at

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public auction. The Assam rules, as revised in 1875-76, reserve to Government the right of pre-emption at the price of Rs. 600 (£60) in the case of every elephant captured between 6 feet and 7½ feet in height. For every elephant caught that is not purchased by Government, a royalty of Rs. 100 (£10) is payable within one month after capture. Certain methods of hunting are prohibited.

POPULATION.—Prior to 1872 no attempts had been made at a Census of the Khásí and Jáintiá Hills, but in 1870 the Deputy-Commissioner approximately estimated the population at 118,925 souls. In 1872, at the time of the Bengal Census, operations were set on foot in these Hills, but on a less elaborate system than in Regulation Districts. In the Khásí Hills, the Census of the various petty States was effected through the chiefs; in British territory in the Jáintiá Hills, the *dollois* conducted the enumeration; while at Shillong and other places under direct administration, the work was done by officers attached to the Deputy-Commissioner's office. The results are thus returned:—Adults—males, 39,882; and females, 44,298: total adults, 84,280. Children under twelve years of age—males, 28,611; and females, 28,947: total children, 57,558. Total males, 68,593; total females, 73,245. Grand total, 141,838; proportion of males, 48·36 per cent. The total area of the District, according to the latest returns, is 6157 square miles, which gives an average density of 23 persons per square mile. The number of villages is 1003; the number of houses, 30,557, of which 350 are returned as of the better sort.

ETHNICAL DIVISION OF THE PEOPLE.—The population consists almost exclusively of aboriginal tribes and races, viz. Khásiás and Syntengs (who form the bulk of the inhabitants of the Khásí and Jáintiá Hills respectively), Míkírs, Gáros, and Kukís. The only other dwellers in the Hills are the European officials and military officers at Shillong and Cherrá Púnjí, with their native servants and followers, a few Bengálí officials, and the sepoys of a regiment of native infantry. The classification of the inhabitants according to religion shows:—141,283 aborigines; 365 Hindus; 62 Muhammadans; and 128 Christians, including 35 Europeans, 8 Eurasians, and 85 native converts.

THE KHASIAS.—The following sketch of the physical characteristics and customs of the Khásiás has been kindly furnished to me by the Deputy-Commissioner, Colonel Bivar; it is reproduced almost verbatim from his report and on his authority:—

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'ETHNOLOGY.—In order to determine the ethnological position of the Khásiás, we need dwell upon a few only of their physical characteristics, viz. those which are held to indicate that type of the human family, the Mongolian, to which they undoubtedly belong. A detailed description of their physiognomy would embrace forms and characters by no means common even to tribes occupying the hills in close proximity to them, much less referable to all branches of the Mongolian stock. These differences in detail, which may be attributed mainly to local influences, render it extremely difficult, if not absolutely impossible, to trace out the exact relation which these mountain tribes bear to each other. But the Mongolian, or, to use a more comprehensive term, the Turanian, physiognomy is unmistakeable in them all—Khásiás, Jáintiás, Gáros, Mikirs, Nágás, Manipuris, etc. The chief points may be briefly stated as follows:—Colour tawny or yellow, though a darker hue is not entirely unknown; nose somewhat depressed, with a peculiar conformation towards the forehead at the glabellum, which is very flat and broad; face broad, flat, and squarish, with high and rounded cheek-bones; skull globular rather than square; eyes middle-sized and black, with a yellow tinge in the eyeball; eyelids obliquely set, but less acutely than in the Chinese and other Indo-Chinese races; mouth large, with prominent though not very thick lips; hair black, thick, and worn long, the orthodox style being to tie it up in a knot at the back, varying little with sex; beard remarkably sparse, but the moustache more abundant than the beard. The lower classes go bare-headed; stature low in the majority of cases; constitution strong and robust; limbs thick, short, and stout; trunk long in proportion and very broad at the waist; calves over-developed, but this is considered an element of beauty, more especially in the women, who, on the average, are fairer and handsomer than the men; carriage ungraceful.

'SOCIAL AND MORAL QUALITIES.—Disposition very affable, gentle, and cheerful; rather industrious, but devoid of ingenuity and mechanical skill. In the industrial arts, such as masonry, carpentry, and agriculture, they are amenable to training. Dress amongst the lower classes is confined to a fringed jacket rudely woven of hemp, extending down as far as the thighs, and leaving the arms bare, together with a scanty covering for the loins. The more respectable classes wear a turban of coarse cotton or silk for a head-dress, and a sheet of silk thrown loosely over the shoulders, together with a long

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strip of fine silk for the loins, a part of which hangs gracefully as low as the calves in front. No notice is here taken of what has undoubtedly been added and borrowed from their more civilised neighbours in the plains.

'MARRIAGE. — The marriageable age for females is from 15 to 18; for males, from 18 to 24. Matrimonial alliances are contracted either through the parents or the living representatives of the families to which the parties belong. The mode of procedure is still very primitive and unceremonious. The bridegroom, escorted by a number of friends and relatives, goes to the house of the bride, where all are feasted and lodged for the night; on the morrow he leads the bride, accompanied by a number of her relatives, to his own house, and entertains the company with dishes of boiled rice and fresh pork. After remaining there a day or two, the newly-married couple return together to the house of the wife, which becomes their future home. Marriage is dissoluble by regular divorce, for any sufficient cause, and often without any assignable reason except mutual dislike or want of issue, the latter being the most common case of all. Marriage with the Khásiás is simply a conventional arrangement, with nothing further for its object than the procreation of children; failing that, it is no longer looked upon as a contract permanently binding. Divorce is effected in the presence of eye-witnesses—the parents, or the heads of clans. Five cowries (*kauris*) are produced by the parties and exchanged, then cast away by mutual consent, and the ceremony is over. Parties once divorced can never again contract marriage with each other, but they are at liberty to marry into other families. Polygamy, strictly so called, is not sanctioned by Khásí custom. Adultery is looked upon as a serious crime. If the five cowries have not been cast away by mutual consent, both husband and wife are held to be subject to the "matrimonial demon;" and even when either dies in wedlock, the survivor is not at liberty to contract a fresh alliance until he or she pays the family a sum of money as the means of removing the surviving party from subjection to the "matrimonial demon." The husband is a stranger, so to speak, in the family he has entered, and perpetuates the race of others, not his own. The children in all questions of lineage and personal rights follow the mother. There are always two interests in the same family—that of the husband, and that of the wife. Whatever the husband may have earned or acquired in

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wedlock goes to the wife and becomes her property; but all other property is inalienable, and reverts to his family, as also does his corpse after death.

'RELIGION.—The religion of the Khásiás is demon-worship, or a jumble of enchantments muttered by priests who are sorcerers. They invoke evil spirits as the deputies of God and the instruments of His pleasure or displeasure. The Khásiás believe in metempsychosis, or the transmigration of souls. After death, human beings are transformed into monkeys, crabs, tortoises, frogs, etc. Though a future state is not denied, it is treated with absolute indifference, as beyond the sphere of responsibility; all rites, ceremonies, and observances bear reference to the welfare of mankind in this world. The spirits of their departed relatives and ancestors are invoked only in so far as they are considered to influence and have power over the present life. The Khásiás burn their dead, and collect the ashes into urns, which are kept under a slab raised on four others enclosing a space. These monuments are of various kinds and sizes —one for individuals, another for a family, and another for a whole clan. There is no caste system, but each clan is called after some object of nature, as the Oak clan, the Crab clan, etc., and these names entail certain restrictions beyond which intermarriage is forbidden. The Khásí religion may be briefly described as the practice of forms to cure diseases, and to avert misfortunes of all kinds, by means of ascertaining the name of the demon who is the author of the evil, and the kind of sacrifice necessary to appease it.

'CHRISTIANITY. — The Welsh Mission has been labouring amongst the Khásiás and Syntengs for thirty-two years. The Christians number about 1000 [according to the Census of 1872, the total number of native converts in the District is only 85]. There are four central stations—Cherrá, Shellá, Shillong, and Jowái —and twenty-three churches. Translations of the whole of the New Testament, and a portion of the Old, are now (1876) going to press, besides other religious books.

'LANGUAGE.—The definitions generally given of monosyllabic languages are far from adequate to enable us to assign to the Khásí tongue its position amongst the Indo-Chinese family of speech. Still, in the absence of a better terminology, it may be described as monosyllabic in the agglutinative stage. The monosyllabic element greatly predominates. By far the larger number of the compounds are mere agglutinations (in a modified

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sense) or juxtapositions of roots which have not thereby suffered either obscuration or absorption—that is to say, they are all, with a few exceptions, reducible to their constituent root words, which are still "current coin," and retain their power as independent vocables. The cases in which obscuration and "fusion" of roots have taken place are confined to—(1) the noun prefix *jong*, expressing abstract ideas; (2) the verbal prefixes *byn*, *kyn*, *lyn*, *ryn*, *syn*, *tyn*, *pyn*, *byr*, *kyr*, *lyr*, *pyr*, *syr*, *tyr*, expressing causation, intensification, and contrariety. The language is found purest at Cherrá Púnjí. The Khásiás have no written character or literature of any kind of their own. Tradition says that all was lost while they were yet masters of the plains, whence they were driven by a general catastrophe or deluge to their present fastnesses in the hills. The following works on the language have been published: *Khásí Grammar*, *Anglo-Khásí Dictionary*, *Khásí Primer* (Parts I. and II., with Vocabulary),—all issued by the Calcutta School-Book Society; *Khásí English Dictionary* (in preparation), and an *Anglo-Khásí First Book*.

'CUSTOMS REGARDING INHERITANCE.—A Khásiá, whether married or single, if he makes his mother's house his home, is said to be earning for his *kur*, *i.e.* for his mother, or his brothers and sisters, or his mother's relatives. On his death his property goes to his mother, if living; if not, to the grandmother; if she is not living, then to his sisters; should his sisters also be dead, to his sisters' children. Should the deceased have left no sisters, the property goes to the brothers; should he have no brothers or should they be dead, the property descends to his aunts, or to their children if the aunts are not living; should the aunts have left no children, the property descends to the grandmother's or great-grandmother's sisters or children. The property of a female on her death goes to her mother, if the deceased have no children; or if the mother of the deceased is not living, the property goes to the brothers and sisters; if the sisters are dead, then their children become the heirs. If there are no such children, the property devolves as in the case of males. When a man is not living in his mother's house, but in that of his wife, he earns for his wife and children. On his death his property descends to his wife, with the exception of the ornaments and clothing worn by him during his lifetime, which go to the brothers and sisters or other relatives of the deceased. Should the deceased have been a widower, the property goes to his children, and in their absence

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to the sisters of his wife, or to her nearest relatives if there are no sisters. The rank and titles of a deceased male descend to his brother; when no brother exists, then to the male children of his mother's sisters (maternal aunts); should the maternal aunts have no male children living at the time, then to the eldest male child of his sisters. When no relatives are to be found, the property of the deceased goes to the ruler of the country; or if a man dies leaving no relative other than wife and children, *i.e.* no relatives on the mother's side, the property in this case also goes to the ruler, who, as the wife and children cannot preserve the ashes of the deceased, takes charge of them, and for so doing takes all the property also. With regard to the inhabitants of the Lower Hills at Shellá, the custom as to succession is as follows:—Property belonging to a subject of Shellá is divided into two classes—(1) Property inherited from ancestors, which descends to the nearest of kin or to the relative of a deceased person who can perform his obsequies. (2) Property acquired during the lifetime of the holder, which is inherited by the children, whose duty it is to provide for the maintenance of their mother until she re-marries or dies.'

MATERIAL CONDITION OF THE PEOPLE.—The Khásiás and the Syntengs are as a people prosperous. Common labourers, if adult males, can earn wages as high as one shilling per diem, and adult females as high as eightpence. The dwellings of the well-to-do classes are generally constructed of masonry, with thatched roof and plank floor, and divided into two or three rooms. The furniture consists of a bedstead (*charpái*), a seat or two (*morá*), some cooking utensils, and a few boxes. The ordinary peasants and poorer classes construct their huts of stone, mud, or plank walls, with a thatch or cane roof. These are fitted with wooden platforms or loose planks placed on the ground to serve as beds. The food of the well-to-do classes consists of rice, fish when obtainable, fowl or meat, curry, vegetables, oil, hog's lard, fermented and spirituous liquor. It may be estimated that the living expenses of an average-sized household of this class would be about Rs. 25 or £2, 10s. a month, valuing the articles of consumption at *bázár* prices. An ordinary husbandman or labourer lives on rice, dry fish, occasionally a little meat, oil, or hog's lard. *Pán* leaf, betel-nut, and lime are essential to the comfort of all the hill people, who are inveterate chewers of *pán*. They commence at an early age, and are rarely seen without a *pán* leaf in their mouths; the females are quite

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disfigured from the practice. Adults will chew as many as four or five betel-nuts a day, with the usual accompaniment of *pán* leaves. The estimated cost of maintaining an average family of the labouring class is about Rs. 8 or 16s. a month.

TOWNS: SHILLONG.—There are no towns in the usual acceptance of the word; but the chief places in the Hills, looked upon by the inhabitants as cities, are Shillong, Jowái, Cherrá Púnjí, and Shellá. According to the Census of 1872, Shillong had only 1363 inhabitants, Cherrá Púnjí 443, and Jowái 4502. Jowái, however, is a collection of rural hamlets, and the population of Shillong has entirely altered since the date of the Census. The latter place first became the Civil Station in 1864, in substitution for Cherrá Púnjí; and when Assam was erected into an independent Province in 1874, it was selected as the permanent seat of the Local Government. The Chief-Commissioner resides there, and also the heads of all departments in the Administration. The area of the Station is 7 miles in length by 1½ to 1¾ miles in breadth. A considerable native population is already settled, and is increasing from day to day. One of the largest weekly markets is held in the *bázár*; and with a view to facilitate access to the Station, which is the sanitarium for the Province of Assam, a cart road has recently been completed to Gauhátí on the Brahmaputra, which will tend to make the place more and more important. An excellent water supply is introduced into Shillong through an aqueduct which has its source in the neighbouring hill streams, and sanitary measures are carefully enforced. Large sums of money have annually been expended on the erection of the public buildings necessary for the offices of the administration. A printing-press has been established, from which issue all the official documents and reports of the Province. The climate is excellent, the temperature being more equable than that of any other hill station in India, and therefore admirably suited to the constitution of Europeans. There is a church at Shillong, and a chaplain on the Bengal establishment officiates both there and at Gauhátí. The cantonments were occupied in 1875 by the 43d Regiment of Assam Light Infantry, with three outposts. The strength was 9 European officers, 16 native commissioned officers, 80 non-commissioned officers, 772 fighting men, and 58 paid camp followers and non-combatants; grand total, 935. The total cost, including contingencies, was Rs. 189,190, or £18,919.

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In the interior of the Hills the largest villages are mere clusters of huts. The great majority of the inhabitants are employed in agriculture, but there are no data upon which a proportion of agriculturists to non-agriculturists could be based.

There is no immigration into the District. Both the Khásiás and the Syntengs have been successful in preserving to the present day their primitive isolation, free from the interference of Hinduism. They still maintain their aboriginal forms of belief and religious worship, and repudiate alike the authority of Bráhmans and the entire system of caste. To some extent, however, they have given way to Hindu prejudices in the matter of purity of food. The few Hindus to be found in the Hills are temporary residents, engaged in civil and military employ, who always contemplate returning to their own homes. The traders are for the most part natives of the Hills; for the Márwárí merchants, who penetrate into every other corner of Assam, have been able to obtain no footing in the face of Khásí competition. There is likewise no emigration from the District. The hillmen are a well-to-do and contented race, and either produce themselves or obtain by trade sufficient to satisfy their scanty wants. A certain number of both Khásiás and Syntengs proceed southwards every year to work on the tea gardens of Cáchár and Sylhet, but such absence from home is only temporary.

AGRICULTURE: RICE.—Thirteen different varieties of rice are cultivated in the District, of which the following is a list, giving the Khásí name as well as the description of the grain:—(1) *U-kyba-khynriam* (*u*, the masculine article, meaning 'the,' and *kyba*, noun masculine, meaning 'paddy'), brown rice with long grain; (2) *u-kyba-khynriam bai-lih*, a white rice with long grain; (3) *u-kyba la-toh*, round-grained rice; (4) *u-kyba ksai*, bearded, husked; (5) *u-kyba-dew-ba-iong*, black husked rice (literally *u*='the,' *kyba*='paddy,' *dew*='earth,' *ba*='that,' *iong*='black'); (6) *u-kyba-ba-lih*, white rice; (7) *u-kyba-seim*, scented rice (literally *u*='the,' *kyba*='paddy,' *seim*='royal'); (8) *u-kyba la-kroh*, large-grained rice; (9) *u-kyba-ba-tlang*, small-grained rice; (10) *u-kyba sa-bia*, early rice; (11) *u-kyba ra-bon*, late rice; (12) *u-kyba tang-la*, rice grown along with beans; (13) *u-kyba-ba-túh*, small rice.

Rice is cultivated in marshy fields situated near running water as well as in high lands. The first seven of the above thirteen species of rice are sown in marshy lands during the months of April and May,

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and reaped generally in November and December, although in some parts of the hills the harvesting season commences as early as October. The following is the mode of cultivation pursued. About the middle of February, the husbandman commences to prepare the land by bringing water to his fields from neighbouring streams by means of regularly-cut channels. His land is thus kept inundated for from fifteen to thirty days, in order to soften the soil, when part of the water is allowed to escape through openings made in the banks surrounding the field. The land is then ploughed, the ploughing being called *lur-snih*, and three or four days afterwards it is made to undergo a second ploughing, called *lur-kyn-roi*. The fields are then refilled with water by the same means as before, and allowed to remain covered from ten to fifteen days, when the water is again drained off. After this the land is ploughed a third and a fourth time, the ploughings being termed *lur-shat* and *lur-bet* respectively, and the soil is made as smooth as possible with the hands or a hoe (*kodáli*). The seed is then scattered broadcast over the field. Transplanting is not practised in the District. When the plant has sprung up about six inches above the ground, water is introduced into the field a third time, and allowed to stand for about two months, when it is drawn off for a few days, in order that the land may be weeded. After weeding, water is again let in, and is not drained off till the crop is ripe for the sickle. The other six varieties are grown on high lands, the mode of cultivation adopted being as follows:—About the middle of September the grass on the ground to be cultivated is turned up with a little of the soil attached to the roots, and allowed to remain until about February, when the turf so dug up is collected into heaps and burnt. In March or April, according as the rains happen to be early or late, these heaps are broken up and scattered over the fields. The land is then ploughed twice, or merely dug up with a hoe, and the seed is then sown. After sowing, the plough or hoe is used to cover up the seed, which sprouts in about ten days. Showers of rain at short intervals are now looked for, but too much rain, or, on the other hand, a succession of dry days, would injure the crop. As the plant acquires strength, less anxiety is felt concerning the rainfall. About the middle of September the ears begin to appear, and in November the grain is reaped. This description of rice is never grown for more than two successive seasons on the same land. No improvement has taken place within the last twenty years in the quality of the rice grown in

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the District, nor do any superior kinds of cereals appear to have been substituted for inferior ones.

THE DIFFERENT STAGES OF RICE CULTIVATION, in English and Khásí, are as follow:—The blade as it first shows, *speh-u-kyba;* the blade when well above the ground, *la-thylleng-u-kyba;* the ears when first formed, *lam-mat;* the ears beginning to ripen, *byr-tem;* the ripe ears, *la-hih;* unhusked rice, *u-kyba;* husked rice, *u-khaw;* cooked rice, *ka-ja.*

THE VARIOUS SOLID AND LIQUID PREPARATIONS made from rice are the following:—(1) *U-kypu*, cakes of different kinds, sold at six or twelve for a penny, according to size. (2) *U-shirá* or *gáh-khir*, prepared by the hillmen as an offering to their deity at the conclusion of the harvest. (3) *Kadam*, fermented rice water, sold at the rate of from three-farthings to threepence per quart, according to the strength of the liquor. (4) *Ka kiad-phatika* or *ka kiad-hárak*, a kind of spirits distilled from rice, and sold at from threepence to four-pence-halfpenny per quart.

OTHER CEREALS.—Indian corn, or *u-riu-ha-dem*, is grown on homestead lands. The ground is first manured, and the seed is sown about the middle of April. The crop is fit for cutting in September and October. A kind of millet seed called *u-krái* is commonly sown with paddy on high lands. For want of more suitable land, however, this crop is often cultivated by itself on rocky slopes; and when this course is adopted, the jungle is first cut down in February and burnt. The seed is sown in April, and the crop gathered in December.

PULSES AND FIBRES.—Only two kinds of pulses are grown in the Hills, *u-rym-bai-ktung* and *u-rym-bai-já*, both of which are varieties of beans. They are sown on high lands in March and April, and gathered in December. The only fibre is that made from the pine-apple stalk, which is largely used for making netted bags.

MISCELLANEOUS CROPS.—(1) Oranges.—There are numerous orange plantations in the neighbourhood of Cherrá Púnjí, and the fruit is exported to all parts of Bengal. In the year 1876-77 the estimated exports were 9,400,000 in number, valued at Rs. 37,600, or £3760, at the rate of Rs. 12 or £1, 4s. per three thousand. These figures show a decrease in number as compared with the estimated export twenty years ago. The trees flower in March or April, and the fruit ripens in October and the following months. In some cases the oranges are allowed to remain on the trees till March, but

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generally the gathering does not extend beyond January. As a rule, the cultivation is confined to the valleys and slopes on the southern face of the hills. (2) Pine-apples are also largely cultivated on the southern slopes, and grow to great perfection on the limestone formation. The fruit ripens in May or June, and is exported in considerable quantities. In 1876-77 the export of pine-apples was valued at Rs. 8000 or £800. (3) Potatoes are extensively grown on slopes of high land, and also in the low-lying fields where the land is well drained. The tuber was first introduced into the Hills in 1830 by Mr. Scott, who was then the Governor-General's Agent. The season for sowing commences about the middle of February when the rains set in early, and in April when they are late. The ground is dug up and carefully manured with burnt earth, and holes are dug about nine inches deep, and the same distance from each other. These holes are then partially filled in with loose earth, and a potato or two halves of one placed in each. They are then filled up with dry manure and soil. When the plant is fifteen or twenty days old, the ground about the roots is loosened and the plant earthed up, and the land is kept carefully weeded. In about four months after sowing, the crop is gathered. During the cold weather a second crop is raised, the seeds being planted in September and the tubers dug up in December. Potato cultivation has largely increased of late years in the District. In 1876-77 the exports were approximately estimated at 200,500 *maunds*, or 7480 tons, valued at Rs. 501,250 or £50,125, at the rate of Rs. 2. 8 per *maund*, or £7 per ton. (4) Sugar-cane is grown, but not to any great extent; cuttings are planted in March, and the cane ripens by November or December. (5) *Pán* is extensively cultivated, the runner being trained up trees standing in deep and shady valleys. Planting is carried on during the months of April and May, but the leaves are not fit to be gathered till the plant is two years old. (6) The *supári* or betel-nut (Areca catechu), called *u-kwai* by the Khásiás, is grown on the lower southern slopes of the hills, and, together with the *pán* leaf, is consumed in immoderate quantities by the inhabitants, who measure distance by the number of *páns* consumed on a journey. It is also exported to the plains. (7) *U-soh-phlang*, a root crop resembling a small turnip, is sown on high lands in April and gathered in September. It is a poor vegetable, but the natives of the Hills are fond of it, and eat it either raw or cooked. (8) Cotton is grown on high lands and

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slopes; it is sown in April, and becomes fit for picking by January.

Area and Out-turn of Crops.—According to the Assam Administration Report for 1875-76, the area of the British portion of the Khásí and Jáintiá Hills District amounts to 2160 square miles, of which only 110 are under cultivation; of the remainder, 1337 square miles are set down as cultivable, and 713 as uncultivable. The total area of the semi-independent Khásí States is given as 3997 square miles, of which 176 are under cultivation, 2561 are cultivable, and 1260 uncultivable. In another portion of the same Report, the area under various crops throughout the entire District is thus approximately estimated:—Rice, 59,880 acres; other food grains, 57,820 acres; cotton, 1076 acres; potatoes, 33,880 acres. The average out-turn of rice per acre is returned at 8 *maunds*, or nearly 6 cwt.; of other food grains, 3 *maunds*, or over 2 cwt.; of cotton, 2 *maunds*, or 1½ cwt.; of potatoes, 55 *maunds*, or nearly 40 cwt. The price of rice in 1875-76 was Rs. 4. 8 per *maund*, or 12s. 8d. a cwt., which gives Rs. 36 or £3, 12s. as the value of the rice crop obtained from one acre.

Condition of the Peasantry.—The Khásiás can scarcely be considered an agricultural people, as they do not grow sufficient grain for their own subsistence, and are dependent to a great extent on imports of rice from the neighbouring Districts. Ten acres is generally considered a comfortable holding for a husbandman in the position of an ordinary Bengal peasant, but scarcely any man in the Hills depends entirely upon the produce of his land for his support. In the Jáintiá Hills a cultivator's position is considered to be very low if he possesses no cattle, but performs all the operations of agriculture with his own hands. In that portion of the District, five acres is all that can be cultivated with a single pair of oxen, the average being four acres. A husbandman with a holding of five acres would not be so well off as a retail shopkeeper, nor would it enable him to live as comfortably as he could on a money wage of Rs. 8 or 16s. a month. The peasantry, however, as a class are not in debt. The land is owned chiefly by small proprietors, who occupy and cultivate their hereditary fields. The relations of landlord and tenant do not exist in the Hills, and no rent is payable to any one; consequently the principle of Act x. of 1859 (the Rent Law of Bengal) has no application.

The Animals used in agriculture are oxen; goats and pigs are

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reared either for food or as articles of trade. A pair of ploughing oxen are worth about Rs. 32, or £3, 4s.; an ordinary cow, Rs. 12, or £1, 4s.; a score of kids six months old, Rs. 16, or £1, 12s.; and a score of full-grown pigs, from Rs. 100 to Rs. 160, or from £10 to £16.

THE AGRICULTURAL IMPLEMENTS in use in the District consist of a plough, called *ka-jing-lúr* in Khásí, and a hoe or *kodáli*, called *u-mo-khiw*. When the cultivation is carried on by means of oxen, the plough is used, the hoe alone being used when the land is cultivated by manual labour. In the Khásí Hills the use of the plough, except in a few rare cases, is entirely unknown; but in the Jáintiá Hills, oxen and ploughs are used to a greater extent. What is technically termed 'a plough' of land is equivalent to four English acres; a pair of oxen, together with the necessary implements, would represent a capital of about Rs. 40, or £4.

WAGES.—The Deputy-Commissioner reports that the price of labour in the District has more than doubled in the last ten years. The rates obtaining at present are from eightpence to one shilling a day for an ordinary labourer, and from one shilling to eighteenpence a day for a porter. An agricultural day-labourer earns sixpence, and a woman at the same work fourpence-halfpenny a day. Bricklayers, carpenters, and blacksmiths earn from a shilling to eighteenpence a day. The new Station of Shillong, the present seat of the Local Government, was established in May 1864, and since that date the demand for labour has markedly increased. The extension of the cultivation of potatoes has also had an appreciable effect on the price of labour.

PRICES OF FOOD GRAINS.—Of the different descriptions of rice in the markets of the District, the better sorts are imported from the neighbouring Districts of Sylhet and Kámrúp. The local produce is considered fit only for the use of the Khásiás. The price of the better descriptions depends entirely upon the distance from which the supplies come. In a distant market like that of Shillong, rice of the best quality generally sells at from 6 to 7 *sers* for the rupee, or from 16s. to 18s. 8d. per cwt.; and rice of inferior quality, which is only used by the poorer classes, at from 9 to 10 *sers* for the rupee, or from 11s. 2d. to 12s. 5d. per cwt. Little or no trade is carried on in unhusked grain. Paddy produced in the District generally sells at an average of from 15 to 16 *sers* per rupee, or from 7s. to 7s. 6d. per cwt. Indian corn, which is only grown to a small extent, is sold

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at the rate of two or three ears for a farthing; and sugar-cane, the cultivation of which is also very limited, at from a little over a farthing to three-farthings per cane. A fermented liquor called *kadam*, made from rice, is sold at from three-farthings to threepence a quart, according to strength; and a distilled spirit called *phatika*, or *kakiad-hárak*, at from threepence to fourpence-halfpenny a quart. This latter description of liquor is sometimes made very strong. No records exist by which the present prices of the above articles can be compared with the rates ruling ten years ago. The maximum price of rice during the famine of 1866-67 was 5 *sers* 6 *chhatáks* for the rupee, or about £1 a hundredweight.

MEASURES, WEIGHTS, ETC.—The Hill people have no proper measurement of time or distance. If there be any standard for measuring distance, it is by the number of *páns* a man chews in the course of a journey, generally about one every half hour. In some parts of the District, land is measured by a stick called *ka dieng-nong*, varying in length from six to seven cubits. Liquids are measured in gourds of different measures, varying from half a *chhaták* to a *ser*, and also in bamboo tubes. Rice, potatoes, beans, etc. are measured in baskets, varying in size in different markets from two to eighty pounds.

In the Khásí Hills the inhabitants reckon eight days in the week, named as follows:—(1) Lyn-kah; (2) Nong-krem; (3) Um-long; (4) Rang-hep; (5) Shillong; (6) Pom-tih; (7) Um-nih; (8) Yeo-duh. In the Jáintiá Hills the eight days are named thus:—(1) Kyllao; (2) Pyn-sing; (3) Máo-long; (4) Máo-siang; (5) Máo-shai; (6) Pyn-kat; (7) Thym-blein; (8) Ka-hat. The Khásí months of the year, calculated by moons, are as follow:—(1) U Kylla lynkot; (2) U Rym-pang; (3) U Lyber; (4) U Laiong; (5) U Jimmang; (6) U Jilliw; (7) U Nai-túng; (8) U Nai-lar; (9) U Nai-lúr; (10) U Rysow; (11) U Nai-wing; (12) U Noh-prah.

LANDLESS LABOURING CLASSES.—There is, and always has been, a large class of labourers in the District who neither rent nor possess any land. Women and children are employed in manual out-door labour of all kinds.

VARIETIES OF LAND TENURE can hardly be said to exist. There is nothing whatever resembling the relations between landlord and tenant throughout the Khásí Hills. The lands as a rule are either ancestral property or belong to village communities, and are cultivated under unwritten but well-understood agreements. Of the wide

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extent of waste land, some is cultivated in a manner resembling the *jûm* system,—successive crops are grown on a patch of land till the soil is exhausted, and then another spot is selected, where the same process is repeated afresh, but without anything that can be called a *jûmiá* tenure. Any renting of land is exceptional, and there are no recognised rates of rent. The Deputy-Commissioner, however, states that an ordinary rate for rented land would be from two to three shillings a year for as much land as an individual can cultivate with his own hands.

MANURE is generally used in raising rice and potatoes. It is seldom purchased, the dung and litter of the cattle and other animals about the house being generally utilized for the purpose. For rice fields a little less than half a ton of manure, but for potatoes upwards of two tons, is required per acre. Manure, if purchased, would cost from 2s. 7½d. to 3s. 9d. per acre for rice land, and for potato fields from 12s. to 18s. per acre.

IRRIGATION for agricultural purposes is regularly practised. Water is brought to the land by means of channels cut from the numerous hill streams in the neighbourhood of the fields. Wells and tanks are unknown. The work of irrigation by means of these channels is very easily carried on, and at a very trifling outlay. Rotation of crops is not practised in the Hills.

MODEL FARM.—The Shillong Model Farm, established in 1873, has not proved a success. Experiments tried with wheat give some hope that cold-weather crops may profitably be introduced into the Hills. Two new varieties of potato—'red roughs' and 'pheasant's eye'—were successfully introduced in 1873-74; but these are not looked upon favourably by the Khásiás, as they only give one crop in the year, whereas the ordinary variety yields two crops. Several fruit-trees have been planted out, including apple, pear, cherry, nectarine, and plum; and the tables of the European residents are supplied with vegetables from the garden attached to the farm. A *Manual of Potato Cultivation* compiled by the superintendent has been translated into Assamese, and copies have been distributed among the adjoining Hill tribes. The general failure in all the agricultural experiments is attributed partly to the unfitness of the soil, and still more to the ravages of white ants and other insects peculiar to the Hills. The attempts to improve the indigenous breeds of live stock have been equally unfortunate. During the two years 1874-76 the sum of Rs. 1744

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(£174, 8s.) was expended on the purchase of stock, including cattle, sheep, and pigs from England. Even native cattle at the elevation of Shillong fall off very much in the months of January and February from want of forage, and the Khásiás at this season generally drive them to lower slopes. But one of the chief objects in keeping cattle at the farm was to obtain manure; and *mati kalái* (Phaseolus radiatus) was grown for them, cut green, and stocked for food. On this they did very well. In 1875-76, however, cattle disease broke out on the farm in a very virulent shape. Out of 39 cattle attacked, only 7, or 18 per cent., recovered, and the animals imported from England all died. There was also a heavy mortality in that year among the sheep and pigs. The following are the financial results for the two years:—1874-75—Expenditure, Rs. 13,297. 0. 5; receipts, Rs. 309. 2. 6: deficit, Rs. 12,987. 13. 11. 1875-76—Expenditure, Rs. 11,445. 8. 6; receipts, Rs. 1036. 15. 0: deficit, Rs. 10,408. 9. 6. Total deficit, Rs. 23,396. 7. 5, or £2339, 13s. In view of these figures the Chief Commissioner has determined to restrict farming operations to small experiments in irrigated *rabí* crops, and, as a measure of economy, to dispense with the services of the superintendent. The future expenditure on the farm will be insignificant. The establishment now (1877) consists of a *sardár* on Rs. 50 and a *chaukidár* on Rs. 10 a month (total, £72 a year), under the direct control of the Deputy-Conservator of Forests; the total number of live-stock is 64 head.

NATURAL CALAMITIES, such as blights, floods, or droughts, are not common in the District, although the crops in the Jáintiá Hills sometimes suffer from insects. So far as the Deputy-Commissioner is able to ascertain, no destruction of crops affecting the general harvest has occurred within the experience of the present generation. During the Orissa famine of 1866-67 the maximum price of common rice reached £1 per hundredweight, but no such distress was felt as to require Government relief operations. The price just mentioned was certainly equal to the rates prevalent in the famine-stricken localities; but prices always rule high in the Hills, and afford no just criterion of the state of affairs among the general body of the inhabitants. Distress was only felt by a small portion of the population, chiefly the Bengálí immigrants residing in the District, who are generally a well-to-do class. The Hill people, as a rule, do not eat potatoes, which they grow only for export; but in case of actual famine, they might fall back upon this crop for their own food

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supply. As the District depends so largely for its supply of rice upon Sylhet and Kámrúp, the state of the markets in those places exercises a greater influence on the rates in the Hills than any failure of the local harvest. In the year 1858 the price of common rice is said to have risen as high as 6 *sers* for the rupee, or 18s. 8d. per cwt., in consequence of the failure of the crops in the plains.

ROADS AND MEANS OF COMMUNICATION.—The following are the eight principal lines of road in the Khásí and Jáintiá Hills:—(1) Road from Shillong to Gauhátí, in Kámrúp. This road has recently (1877) been opened for wheeled traffic throughout its entire length. The Deputy-Commissioner's Report for 1876-77 states that the number of passengers passing up and down may be estimated at about 800 or 1000 every month, and the number of carts already used at about 50. The *tonga dák* brings travellers up to Shillong from Gauhátí in two days by a comfortable and easy carriage service, while for natives a cheaper conveyance by bullock cart is available. At Gauhátí there is a good *dák* bungalow in charge of a *khánsámá*, where the usual accommodation provided in a hotel is to be found. The stages to Shillong are as follow:—(*a*) Gauhátí to Bornihát, 17 miles. The road is good throughout. There is a *dák* bungalow in charge of a *chaukidár* at Bornihát, where grain and rice are procurable. (*b*) Bornihát to Nongpoh, 14½ miles. The road is hilly throughout, but good. At Nongpoh, which is at an elevation of 1900 feet, there is a *dák* bungalow in charge of a *khánsámá*, from whom tea, liquors, and biscuits, etc. can be obtained. The *dák* bungalow is furnished with bedding, linen, etc. Grain and rice can be purchased in the *bázár*. (*c*) Nongpoh to Um-sning, 16½ miles. At Um-sning, elevation 2700 feet, there is a *dák* bungalow in charge of a *chaukidár*. Supplies or coolies are not procurable, but sometimes grain and rice can be purchased. (*d*) Um-sning to Um-jam, 9½ miles. At Um-jam there is a Public Works Department rest-house in charge of a *chaukidár*. Supplies or coolies are not procurable. (*e*) Um-jam to Shillong, 9½ miles, of which 6½ are a continuous ascent. At Shillong there are *dák* bungalows in the Artillery Lines, containing four separate rooms. A *khánsámá* is in attendance, and the rooms are completely furnished with bedding, linen, etc. This entire road, which has a total length of 67 miles, is as perfect a hill road as could be seen in any country, and a model of engineering skill. (2) Road running from Gauhátí across the Hills, *via* Nongklao, Máo-flang, Cherrá

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Púnjí, and Thariághát, to Bholáganj in Sylhet; length, about 130 miles. Repairs to this road are effected partly by the inhabitants of the Native States, and partly by Government. (3) Cart road from Shillong to Máo-flang, 14 miles. This road has been opened for cart traffic throughout. (4) Road from Shillong, *via* Jowái and Mukhtápur, to Jáintiápur in Sylhet; length, about 70 miles. This road is being improved from year to year, and when finished the cost may amount to £50 per mile. (5) Road to connect Shillong with the Gáro Hills, opened out from Márbisú, *via* Soh-iong, Kynchi, Máo-ker-chá, and Nongstain, to within 20 miles of the boundary between the two Districts; length, about 52 miles. This road is at present only a fair-weather road. It was made in 1872-73, and when completed may cost £50 a mile. (6) Road to connect Shillong with the Confederate State of Shellá, bordering on Sylhet, from Lyn-kyn-tyng-noh *via* Pom-san-ngút to Sym-pher; length, about 16 miles. This road, when completed, will be about 60 miles in length. (7) Road leading *via* Lait-tyng-kot to Soh-rá-rim and Cherrá Púnjí; length, about 22 miles. This is at present a bridle path, but may eventually be the line for a cart road to Cherrá Púnjí. (8) Road from Jowái, in the Jáintiá Hills, to Nong-ri-tiang; length, about 12 miles. This road, when extended, will connect Jowái with the District of Nowgong in the Brahmaputra valley, and the estimated total length will be about 90 miles. Besides the above-mentioned eight roads, there are other bridle paths which facilitate access to remote places.

Coal Mines.—Coal exists in the Khásí and Jáintiá Hills in connection with the limestone formation. As a rule the carboniferous strata are not extensive, and they are for the most part found in localities more or less inaccessible. In the Khásí Hills coal has been discovered at the eleven following places:—(1) By-rang, altitude about 1242 feet above sea level; (2) Cherrá, 4118 feet; (3) Lait-ryng-iew, 4800 feet; (4) Máo-long, 600 feet; (5) Máo-stoh, 1500 feet; (6) Máo-syn-ram, 4000 feet; (7) Máo-don, 400 feet; (8) Máo-nai-chhorá, 300 feet; (9) Máo-beh-lyrkár, 5000 feet; (10) Shellá, 800 feet; (11) Thánjináth, 4400 feet. In the Jáintiá Hills at the five following localities:—(1) Am-wi, altitude about 3800 feet above sea level; (2) Lá-ká-dong, 2200 feet; (3) Nár-pú, 500 feet; (4) Sah-tyng-gáh, 3500 feet; (5) Sher-mang, 4000 feet. The most extensive of the coal beds are those situated at Cherrá Púnjí in the Khásí Hills, and at Lá-ká-dong in the Jáintiá Hills.

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The coal strata at the former place are calculated to extend over one-third of a square mile, with an average thickness of from 3 feet 6 inches to 4 feet; and the yield of the coal, if it could be worked, is estimated at 447,000 tons. At the latter spot the area of the coal-fields is computed to extend over 0·394 of a square mile, and the estimated yield of the mineral is about 1,100,000 tons. The coal at Cherrá Púnjí and at Lá-ká-dong is in quality equal to some English coals; it is quick in its action, and consequently would generate steam rapidly; it cakes well, but gives out a large amount of smoke; it is fragile and easily broken. From the absence of that definite structure which produces the planes of division known to English miners as 'backs,' or joints in the coal, it breaks into unsymmetrical pieces, and consequently does not stow well. From its composition, quick combustion, and irregular cleavage, it is estimated to be from 5 to 7 per cent. inferior to good English coal; but as a gas-producing coal it is considered superior to English produce, both as regards quality and purity of the gas. It is also calculated to yield a good quality of coke. The market value of coal found in the Khásí and Jáintiá Hills cannot be given with any approach to accuracy, owing to the expense of labour in the Hills and of carriage to the plains. The Station of Shillong, which consumes coal as fuel, derives its supply from the coal beds at Máo-beh-lyrkár, 18 miles distant, and the price is as high as £3 per ton. Lá-ká-dong is within six miles of Borghát, a village on an affluent of the Surmá, which is accessible all the year round by boats of 500 maunds, or 28 tons burden; but at present only coolie-carriage is available between Lá-ká-dong and Borghát.

The following is a brief history of the mines at Cherrá Púnjí in the Khásí Hills, and at Lá-ká-dong in the Jáintiá Hills:—Government holds a perpetual lease of the Cherrá Púnjí mines from the chief or Siem of Cherrá, conditionally upon the payment by Government of a royalty of two shillings and eightpence for every five tons of coal quarried and removed from the mine, and also upon the terms that the people of Cherrá shall be permitted to work the beds on their own account. In 1844 Government transferred its right to work the mine to Captain Engledue, then agent of the Peninsular and Oriental Company, for a period of twenty years; but in the following year this gentleman, with the permission of Government, made over his lease to Messrs. Gisborne & Co., of Calcutta, who worked the mine for about two years,

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and in 1851 transferred their rights to Mr. W. Moran, of Calcutta. The last lessee, however, preferred buying his coal to mining it; and Government, seeing that the mines were not worked in a satisfactory manner, resumed the beds in 1859, and advertised them for letting. No person, however, has since come forward to work the mine. The Lá-ká-dong coal mines are the sole property of Government, which in the year 1848 leased the mining rights to Mr. B. W. Darley. This gentleman in the following year made over his lease to Messrs. Gisborne & Co., who soon afterwards transferred it to Mr. Moran. This gentleman surrendered his lease in 1859, when the mines were advertised for letting, but no one has since come forward and undertaken to work the coal. Between 1850 and 1856, while the mines were worked, about 5100 tons of coal were extracted for exportation.

In Mr. Allen's Report, dated 1858, it is stated that the coal of the Hills then found a ready sale at Dacca and elsewhere at 8 *ánnás* per *maund;* and that the average quantity exported into Bengal was about 25,000 *maunds*, valued at Rs. 12,500, or £1250. According to the local trade reports, this exportation would appear to have entirely died out; but the Bengal registration returns record 2965 *maunds* of coal, valued at Rs. 1482, or £148, at the rate of 8 *ánnás* per *maund*, as exported from Sylhet District in the year 1876-77. This supply was probably derived from the Khásí and Jáintiá Hills.

Limestone Quarries.—A limestone formation prevails more or less along the whole southern face of the Khásí and Jáintiá Hills. The quarries are chiefly situated in the beds and on the banks of rivers and water-courses.

The limestone-quarrying localities in the Khásí Hills are the following twenty-six:—(1) Bha-wál; (2) Bor-syr-maí; (3) By-rang, *alias* Wáh-long; (4) Bor-púnjí; (5) Chún-jurá; (6) Dholai; (7) Dwárá; (8) Ichhámati; (9) Lúm-dih-long; (10) Lan-grin; (11) Long-long; (12) Máo-nai; (13) Máo-don; (14) Máo-kár-tillá; (15) Mohesh-kháli; (16) Máo-long; (17) No-kriá; (18) Páthárіá; (19) Ram-seng-rai-skeh; (20) Soh-lai; (21) Silai; (22) Shellá; (23) Tanglá; (24) Tang-wai; (25) Um-song; (26) Um-tymá. In the Jáintiá Hills, the following seven:—(1) Chún-chhorá; (2) Lámá-pushi; (3) Litháng; (4) Myrli Púnjí; (5) Nongthá-long; (6) Rúpnáth; (7) Rowai. The supply of limestone is literally inexhaustible. The wants of Calcutta and of the whole of Lower Bengal have been satisfied from these hills from time immemorial. During the year 1876-77 the estimated export was 1,600,000 *maunds*, valued

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at Rs. 480,000, or £48,000, and the revenue derived by Government from the quarries was Rs. 67,266, or £6726. In addition, the Khásí Chiefs receive a revenue from this source of more than £2000.

IRON.—The smelting of iron was once the chief industry in the Khásí Hills, and a considerable quantity of the metal used to be exported into Sylhet, both in the crude and the manufactured state. Recently, however, this industry has almost died out, in the face of the competition of the superior article imported from England and sold in the plains at a cheaper rate. The indigenous methods of extracting, washing, and smelting the ore have been minutely described by Professor Oldham. The following description is taken from Mr. Allen's Report, dated 1858, at which date the annual export of smelted iron was estimated at 45,000 *maunds*, valued at Rs. 67,500, or £6750, at the rate of Rs. 1. 8 per *maund*:—'The ore is said to be most abundant and of the best quality in the State of Khyrim, especially at the villages of Nongkrím and Noyandrí. A few iron articles, such as *dáos* or hill knives, *kodálís* or mattocks, spear and arrow-heads, are manufactured by the Khásí smiths in the Hills; but the greater bulk of the smelted iron is sent to the plains for sale in circular lumps weighing about 4 or 5 *sers*. These lumps, called *bírá*, sell at Chhaták for from Rs. 1. 4 to Rs. 1. 6 per *maund*. The best iron, however, which is beaten into bars called *petí*, sells for from Rs. 1. 10 to Rs. 1. 12 per *maund*. Khásí iron is preferred to English, in consequence of its greater malleability. It is much used by the native boat-builders of Sylhet and the neighbouring Districts to make fastenings for the timbers of their boats. When brought into the market, it is more than half dross, and it is this circumstance which renders the iron trade unprofitable. The cost of carriage from the Hills to the plains is about 6 *ánnás* per *maund*; and the traders, who are all Khásiás themselves, affirm that they get an average profit of only 2 *ánnás* per *maund*.' The tables of trade for 1876-77 return no smelted iron as exported from the Hills, but Rs. 7000 of iron implements exported, against nails and ironmongery imported to the value of Rs. 18,000.

THE MANUFACTURES of the District, besides iron, consist of coarse cotton and *randia* cloth, plain silver work, rude implements of husbandry, netted bags made of the fibre of the pine-apple, common pottery, and mats and baskets. With the exception of the

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manufacture of iron, in which the master blacksmith often employs hired labourers, the other industries are generally followed by females in their own houses. No class of labourers are hereditarily attached to any manufacture in a manner that affects their personal freedom. The system of advancing money for manufacturing purposes does not obtain in the Khásí and Jáintiá Hills. The total value of the manufactures of the District is stated to be between £2000 and £3000 per annum. No local manufactures are carried on by means of imported capital.

COMMERCE AND TRADE.—The external commerce of the Khásí and Jáintiá Hills is chiefly conducted on the southern boundary, through the District of Sylhet. The total value is more considerable than might be expected, owing to the fact that these Hills practically possess the monopoly of supplying Bengal with lime, potatoes, and oranges. Other important articles of export are raw cotton, stick-lac, betel-nut and *pán* leaves, and bay leaves or *tezpát*. The exportation of iron, which was once large, has now almost ceased. The chief imports consist of rice, dried fish, cotton cloth, salt, and tobacco. On the whole, it would appear that the course of trade is about equally balanced. Trade statistics of more or less value are in existence. The earliest of such statistics are to be found in the Report of Mr. W. J. Allen, dated 1858. The information there given was based for the most part upon oral statements furnished by numerous native traders to Mr. Hudson, who then filled the office of Principal Assistant-Commissioner. It may be accepted as 'a fair representation of the state of trade in the Hills' at that time. The imports and exports on the Assam side were each estimated at about Rs. 15,000, or £1500. The trade with the markets in the Surmá valley was much larger. The total of the exports was valued at Rs. 700,000, or £70,000, giving a profit to the traders of Rs. 170,705, or £17,070. The chief items were: — Limestone, 1,700,000 *maunds*, valued at Rs. 306,000; potatoes, 50,000 *maunds*, value Rs. 125,000; oranges, 45,000,000 in number, value Rs. 78,750; smelted iron, 45,000 *maunds*, value Rs. 67,500; cotton, 12,000 *maunds*, value Rs. 42,000; betel-nuts, value Rs. 37,500; coal, 25,000 *maunds*, value Rs. 12,500. The total value of the imports was estimated at Rs. 350,000, or £35,000, being just one-half the value of the exports; the estimated profits are given as Rs. 44,325, or £4432. The chief items were :—Rice, 150,000 *maunds*, value Rs. 225,000; cloth of sorts, Rs. 25,000;

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fish, fresh and dried, Rs. 20,000; salt, 2000 *maunds*, value Rs. 10,000. For the last three years, from 1874-75 to 1876-77, elaborate tables of the external commerce have been drawn up by the successive Deputy-Commissioners in charge of the District. There is, however, no organized system of trade registration, and the Chief Commissioner of Assam has expressed the opinion that the figures 'cannot be at all relied upon.' The items vary greatly year by year, which is partly due to the different principles of valuation adopted. For the year 1874-75 the total exports were valued at Rs. 1,371,830, or £137,183, being just double the estimated value twenty years ago; the imports were valued at Rs. 1,359,300, or £135,930, being an increase in the same period of nearly forty-fold. The excess value of exports was Rs. 12,530, or £1253. In 1875-76 the exports were valued at Rs. 1,721,761, or £172,176; the imports at Rs. 1,617,455, or £161,745, showing an excess on the export side of Rs. 104,306, or £10,430. The tables for 1876-77, given in full on the following pages (pp. 238, 239), are quoted from the Administration Report for that year. They are based partly upon returns of trade at the marts of Bholáganj and Jáintiápur, and partly upon such approximations as could be supplied by local traders. The total value of the exports amounts to Rs. 1,603,530, or £160,353; that of the imports to Rs. 1,576,483, or £157,648, showing a balance of Rs. 27,047, or £2704, in favour of the District.

The export of limestone in 1876-77 was 1,600,000 *maunds*, valued at Rs. 480,000, at the rate of Rs. 300 for 1000 *maunds*. These figures show no increase in quantity, but a large increase in value, over the estimates of twenty years ago. The registration system of river traffic in Bengal shows a total export during 1876-77 from the two Districts of Sylhet and Cáchár of 1,056,159 *maunds* of lime and limestone, valued at Rs. 742,118 at the rate of 12 *ánnás* per *maund*. The difference between these two sets of figures for the same year is very considerable. It may be partly explained by the consideration that the Bengal estimate of value includes the stone after it has been calcined and reduced to lime. The trade in limestone is chiefly in the hands of Messrs. Inglis & Co., whose depot is at Chhaták, on the Surmá river. The connection of this firm with the trade of the Khásí Hills is of very long standing. The founder, Mr. Henry Inglis, was the son-in-law of

[*Sentence continued on page* 238.

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ESTIMATE OF IMPORTS INTO THE KHASI AND JAINTIA HILLS FOR THE YEAR 1876-77.

ARTICLES.	RATES OF VALUATION.	WEIGHT IN *maunds*.	VALUE.
	Rs. per *maund*.		Rs.
Brass pots and pans,	...	...	14,700
Country soap,	15. 0	1,200	18,000
Churá or crushed rice,	4. 8	650	2,925
Cloth of sorts,	...	...	158,000
Coral beads,	...	...	18,100
Cows and oxen,	...	...	5,600
Castor oil,	16. 0	125	2,000
Cocoa-nut oil,	25. 0	30	750
Dál or pulse,	6. 0	1,600	9,600
Eggs,	...	...	2,000
Earthenware and glass,	...	...	800
European stores,	...	...	16,600
Fish, and dry fish,	6. 0	35,900	215,400
Ghí,	35. 0	650	22,750
Grains,	4. 0	1,300	5,200
Gold,	...	...	6,500
Kerosene oil,	22. 0	125	2,750
Molasses,	7. 0	2,800	19,600
Nails and ironmongery,	20. 0	900	18,000
Oil,	18. 0	1,700	30,600
Onions,	6. 0	800	4,800
Poultry,	...	...	12,500
Rice,	3. 8	205,800	720,300
Salt,	7. 0	12,000	84,000
Sugar,	17. 8	800	14,000
Spices,	...	...	1,000
Silver,	...	...	4,200
Sheep,	...	...	2,400
Tamarind,	8. 0	26	208
Tea and coffee,	...	...	2,300
Tobacco,	13. 0	4,800	62,400
Atta or wheat flour,	7. 0	10,000	70,000
Wines and liquors,	...	...	26,000
Miscellaneous Native goods,	...	...	2,500
Total,	...	...	1,576,483

Sentence continued from page 237.]

Colonel Lister, who filled the office of Political Agent from 1835 to 1854. In 1858, when Mr. Allen drew up his Report on the District, the trade both in lime and oranges was a monopoly of this Mr. Inglis. The stone is exported to Chhaták and other marts on the Surmá river, where some portion is burned and made into lime, and the remainder sold in the rough. The trade name in Bengal is 'Sylhet lime.'

The export of potatoes in 1876-77 was 200,500 *maunds*, valued at Rs. 501,250, or £50,125, at the rate of Rs. 2. 8 per *maund*.

[*Text continued on page* 239.

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ESTIMATE OF EXPORTS FROM THE KHASI AND JAINTIA HILLS FOR THE YEAR 1876-77.

ARTICLES.	RATES OF VALUATION.	WEIGHT OR NUMBER.	VALUE.
	Rs.		Rs.
Tezpát or bay leaves,	2. 8 per *maund.*	26,000 *maunds.*	65,000
Betel-nuts and *pán* leaves, ...	...	...	95,600
Black pepper, . .	1. 8 per *maund.*	500 ,,	9,000
Boats, ...	...	...	7,000
Cinnamon, . . .	4. 0 per *maund.*	900 ,,	3,600
Chillies, ...	8. 0 ,,	2,600 ,,	20,800
Cotton, ...	6. 0 ,,	36,000 ,,	216,000
Fruits (jack and lime),	...	...	2,600
Garlic, ...	...	...	3,100
Hides, ...	...	...	1,200
Honey, ...	15. 0 per *maund.*	330 ,,	4,950
India-rubber, . .	40. 0 ,,	200 ,,	8,000
Iron implements, .	...	...	7,000
Limestone, . . .	300. 0 per 1000 *maunds.*	1,600,000 ,,	480,000
Oranges, ...	12. 0 per 3000.	9,400,000 No.	37,600
Potatoes, ...	2. 8 per *maund.*	200,500 *maunds.*	501,250
Pine-apples, . . .	...	...	8,000
Stick lac, ...	20. 0 per *maund.*	5,000 ,,	100,000
Timber, bamboos, and canes, . .	...	...	30,000
Turmeric, . . .	2. 0 per *maund.*	700 ,,	1,400
Bees-wax, . . .	55. 0 ,,	26 ,,	1,430
Total, .	...	...	1,603,530

Text continued from page 238.]

This price is about the same as it was twenty years ago, but the quantity has increased fourfold. The potato was first introduced into the Hills in 1830 by Mr. David Scott, who was then the Governor-General's Agent. 'No greater boon could have been conferred upon the people.' The local trade is entirely in the hands of the Khásiás themselves, and the larger portion of the produce is despatched direct to Calcutta. According to the registration returns of river traffic in Bengal, the export of provisions (including vegetables) from Sylhet in 1876-77 was 123,108 *maunds*, valued at Rs. 369,324, or £36,932, at the rate of Rs. 3 per *maund*.

The export of oranges in 1876-77 was 9,400,000 in number, valued at Rs. 37,600, at the rate of Rs. 12 per 3000. These figures apparently show a great decrease since 1858. At that time Mr. Inglis possessed the entire monopoly of the trade, by means of the leases which he held from the Khásí Chiefs of all the valuable groves. The annual produce of his groves was estimated at forty-five millions of oranges, having increased from eleven millions within the

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previous twenty years. The oranges, like the lime, were brought down to Mr. Inglis' depot at Chhaták, where they were sold to the dealers at the rate of about Rs. 1. 12 per 1000, or less than half their present estimated price. It is stated in Mr. Allen's Report, that the Calcutta market was then chiefly supplied from the groves of Shella Púnjí and Bor Púnjí; the produce of the other villages was more perishable, and required to be sold in the neighbouring Districts. The fruit is known in Calcutta as 'Sylhet oranges.' The Bengal registration returns for 1876-77 show a total export from Sylhet of 64,505 *maunds* of 'fruit,' valued at Rs. 193,515, or £19,351.

The export of raw cotton appears to have greatly increased. In 1876-77 the total quantity exported was 36,000 *maunds*, valued at Rs. 216,000, or £21,600, at the rate of Rs. 6 per *maund*. Twenty years before the export had been only 12,000 *maunds*, valued at Rs. 42,000, at the rate of only Rs. 3. 8 per *maund*. The cotton is of inferior quality, with a short and woolly staple. It is chiefly consumed by the Sylhet weavers. The total registered export from that District in 1876-77 was only 4300 *maunds*, valued at Rs. 64,500, at the high rate of Rs. 15 per *maund*.

The chief article of import now, as twenty years ago, is rice; for the hill-men have never grown sufficient for their own consumption, and the recent establishment of the Civil Station of Shillong has increased the demand. In 1876-77 the total imports of rice were estimated at 205,800 *maunds*, valued at Rs. 720,300, or £72,030, at the rate of Rs. 3. 8 per *maund*. Twenty years ago the imports were nearly as great, viz. 150,000 *maunds;* but the value was only Rs. 225,000, at the rate of Rs. 1. 8 per *maund*, or less than one-half the present value. The chief source of supply is Sylhet District, which sends its surplus to the tea gardens of Cáchár, as well as to these Hills, and also exported, in the year 1876-77, 214,000 *maunds* of rice and 433,100 *maunds* of paddy into Bengal.

The importation of fish (fresh and dried) has enormously increased. In 1876-77 the total amount was 35,900 *maunds*, valued at Rs. 215,400, or £21,540, at the rate of Rs. 6 per *maund*. Twenty years ago the value was only Rs. 20,000, but the quantity is not given. The preparation of dried fish is a flourishing industry in the adjoining District of Sylhet.

The importation of cotton cloth has increased in an almost equal proportion. The value in 1876-77 was Rs. 158,000, or £15,800, as

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against Rs. 25,000, or £2,500, twenty years earlier. The supply of piece-goods is derived directly from Dacca.

A curious feature in the trade of the Khásí and Jáintiá Hills is the total absence of Márwárí or Jain merchants—an enterprising class, who are found everywhere else in Assam, even to the farthest corners of the Brahmaputra valley. There are a few Bengálí traders from Dacca, who do not take up a permanent residence in the Hills; but the great bulk of the business remains in the hands of the natives, who themselves reap the profits and are said to be keen at a bargain.

The principal markets at the foot of the Hills, on the Sylhet side, are Bholáganj, Chhaták, Lakhát, Jaíntiápur, Jafling, Pharálbázár, Máodong, Ponatit, Sónápur, Molághul, and Lengjut. Many of these are situated within the Sylhet boundary; but they are all frequented by Khásí and Synteng traders, who spend their whole time in passing from one market village to another. The markets or *háts* are held at regular intervals of eight days (for the Khásí week consists of this number), with the object of permitting the same people to visit the different places in rotation.

CAPITAL.—Such little capital as the people possess is either employed in trade or lent out upon interest. In a few cases it is hoarded and allowed to remain idle. In small loan transactions, whether articles are pledged as security or not, the interest usually charged is one *ánná* in the rupee per month, or 75 per cent. per annum. In larger transactions the rate of interest per month varies from 2 to 3 per cent. Nothing is charged in the name of interest where lands are mortgaged as security for a loan, as the land is always made over to the mortgagee in lieu thereof, and he is only bound to restore it on payment of the amount lent. In petty advances for agricultural purposes, part of the produce is given by the cultivator at something less than market rates in repayment of the amount borrowed. Limestone quarrying is the only industry in the District carried on by European agency.

REVENUE AND EXPENDITURE.—The revenue realized from the Khásí and Jáintiá Hills has increased considerably in recent years. As the Khásí States are treated as semi-independent, the receipts from that portion of the District are altogether insignificant, with the exception of the dues levied from the lime quarries. The larger part of the revenue in Jáintiá is derived from the house tax. For 1835, when British authority was first established in the Khásí Hills,

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the total revenue is returned at £77, and the expenditure at £2061. By the year 1860-61, at which date the Jáintiá Hills were included, the revenue was £2194, and the expenditure was £4151. There has since been a large increase on both sides of the account, and the District now more than pays for the cost of administration. The budget estimate for 1870-71 calculated on a revenue of £6290, and an expenditure of £7853. In 1875, according to the figures of the Deputy-Commissioner, the revenue was £13,383, and the expenditure £9692. The Assam Administration Report for 1875-76 returns the gross revenue at Rs. 108,018, or £10,801, of which only Rs. 342 was derived from the land, and the total cost of officials and police of all kinds at Rs. 64,731, or £6473, showing an apparent surplus of Rs. 43,287, or £4328. This increase of revenue is the more satisfactory, considering that the Khásiás still remain practically untaxed.

SOURCES OF REVENUE.—The main sources of revenue are the following:—(1) Mineral revenue; (2) House tax. The mineral revenue consists of the rents derived from the lime quarries, which are leased for terms of years to the highest bidder at public auction after due advertisement. All such leases have to receive the sanction of the Chief Commissioner. In 1876-77 the total revenue from lime quarries was Rs. 67,266, or £6,726, 12s., being a decrease of Rs. 7892 on the previous year. The house tax is levied throughout the whole of the Jáintiá Hills, and in the British possessions in the Khásí Hills. The settlement is made with the head-man of each village, who is termed a *dolloi* or *sardár*. It is his duty to submit every year to the Deputy-Commissioner or subdivisional officer a list of the number of houses in his village, accounting for all changes since the previous assessment. Thereupon the Deputy-Commissioner or subdivisional officer makes the assessment according to the rate fixed for the village, which is either R. 1 (2s.) or Rs. 2 (4s.) per house, and submits the proceedings for the confirmation of the Chief Commissioner. In 1876-77 the house tax realized a total revenue of Rs. 13,714, or £1371, 8s., of which Rs. 10,654 came from the Jáintiá Hills. The land revenue is derived from a few petty estates lying at the foot of the Jáintiá Hills, which were transferred from the rent-roll of Sylhet District on the adjustment of the boundary between the hills and plains portion of Jáintiá. The settlement of these estates was made in 1856-57, for twenty years, in the same manner as the settlement of the other Jáintiá

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estates. In addition, there are a few small holdings at Jowái, in the Jáintia Hills, which have been settled, after measurement, under the Assam Settlement Rules for a term of ten years. In 1876-77 the total land revenue amounted to Rs. 223, or £22, 6s., derived from 24 estates. Other small items of revenue are derived from fisheries, forests, stamps, and excise. In 1876-77 the rent of the fishery *mahál* was Rs. 3321, or £332, 2s.; forests produced Rs. 773, or £77, 6s., of which Rs. 652 represents fees on the exportation of timber from the Khásí States to the District of Kámrúp. In the same year stamps yielded Rs. 16,121, or £1612, 2s.; but this total includes the sale of postage and telegraph stamps, as well as the sum credited for service stamps. Excise produced Rs. 1216, or £121, 12s. The stamps are sold at the Treasury; there are no licensed vendors. The excise laws are applied only within the limits of the Stations of Shillong and Cherrá Púnjí, and throughout the Jáintiá Hills. There are no licensed distilleries in the District, and the free manufacture of country spirit is permitted both in the dependent States and in British territory; what is manufactured is mainly for home consumption. In 1876-77 there were in all 18 licenses in force—4 for imported spirituous and fermented liquors, 1 each for *mádát* and *chandu*, 2 for *gánjá*, and 10 for opium. The Khásiás and Syntengs are not addicted to the use of intoxicating drugs, which is confined to the people from the plains residing on British territory.

COURTS, ETC.—In the year 1835 there were two Magisterial and Civil Courts in the District. By 1850 the number had risen to four, which continues to the present time. The maximum distance of any village from the nearest court is 65 miles, the average distance is 25 miles. In 1835 one European official was permanently stationed in the District; in 1850, two; in 1862 and 1869, again one. In the last-mentioned year the subdivision of Jowái was opened in the Jáintiá Hills; and there have since been two officers in the District, a Deputy-Commissioner at Shillong, and an Assistant at Jowái. The total number of magistrates is three. These figures, of course, are exclusive of the staff of the Local Government, which has been established at Shillong since 1874.

POLICE STATISTICS.—For police purposes, the Khásí and Jáintiá Hills are divided into the three following *thánás* or police circles, with two outposts:—(1) Shillong, with an outpost at Nongpoh; (2) Jowái; (3) Cherrá Púnjí, with an outpost at Thária-ghát, at the foot of the southern hills.

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In 1835, when British authority was first extended to the Khásí Hills, the cost of maintaining the police, from the rank of *jamádár* or head constable upwards, was £45; and in 1840, £57, 16s. By 1860, when the Jáintiá Hills had been annexed, and a *thánd* opened at Jowái, the cost had risen to £480. In the year 1869 the strength of the regular police was 149 men in the Khásí Hills, and an additional 29 in Jáintiá.

In 1875 the police statistics of the Khásí and Jáintiá Hills were as follow:—The force consisted of 2 inspectors on a salary of upwards of Rs. 100 a month, or £120 a year; 3 sub-inspectors and 13 head constables on a salary of less than Rs. 100 a month; and 113 constables on an average pay of Rs. 9 a month, or £10, 16s. a year. The total pay of subordinate officers amounted to Rs. 8340 or £834 a year; and the total pay of constables to Rs. 12,168 or £1216, 16s. Certain contingencies brought up the aggregate expenses to Rs. 24,969 or £2496, 18s. The total number of men of all ranks was 131. As compared with the area and population of the District, these figures show one man to every 16·49 square miles, or to every 153 persons of the population, maintained at a cost of Rs. 4. 1 or 8s. 1½d. per square mile, and of 2 *ánnás* 10 *pies* or 4¼d. per head of population. Of the total force, 1 officer and 13 men were employed to guard the jail, 3 officers and 23 men to guard the treasury and lock-up and to serve as escorts, leaving 14 officers and 77 men available for general duty.

CRIMINAL STATISTICS.—The District of the Khásí and Jáintiá Hills, like the other Hill Districts of Assam, is administered by political officers, under special rules framed under Act xxii. of 1869. Petty criminal cases are disposed of by the indigenous magistracy, and only cases of a heinous character are reported to the political officers. Similarly, civil causes are referred to arbitration, according to the indigenous system of village *panchdyats;* and the Deputy-Commissioner reports that this system, while affording equal justice to the people, tends to preserve them from the evil of litigiousness.

In 1874 the total number of cases reported by the police to the political officers was 83, as compared with 63 in the previous year. In these 83 cases, 102 persons were arrested, of whom 71 were put on their trial; 61 persons, or 86 per cent., were convicted, and 10 were acquitted.

Though little serious crime exists in the Hills, yet the number of offences shows a tendency towards increase. The Report of the

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Deputy-Commissioner for 1876-77 states that in that year 168 persons in all were brought before the magistrates, the most common classes of cases being theft and house trespass. In the same year 89 civil suits were instituted, of which 83 were for money claims, 2 for immoveable property, 2 for restitution of conjugal rights, and 2 in connection with religion and caste. In the Political Court there were 31 cases tried during the year, of which 13 were civil and 18 criminal. In the latter class of cases process issued against 60 persons, of whom 20 were convicted and 40 acquitted. The details of the two following cases will illustrate the condition of social life in the District. The first was a case of grievous hurt. The Siem of Myl-liem had sent four persons to fetch a man named U Dorja, who had been selected to marry the Siem's sister. While on their way the messengers were attacked by a number of persons, evidently relatives of U Dorja who were opposed to the marriage. One of them was severely beaten, and died within twelve days from pneumonia. The offenders, numbering five in all, were sentenced to pay a fine of Rs. 10 (£1) each, or in default to suffer fourteen days' imprisonment. The second case was one of oppression. It originated in a dispute about land, situated in a locality over which both the Siem of Nongklao and the Lyngdoh of Soh-iong claimed to exercise jurisdiction. The parties out of possession had gone to lay their complaint before the Siem, whereupon the Lyngdoh, with eight other persons, seized three of the complainants' kinsmen, ill-treated them, and kept them in durance with the object of having the complaint submitted to himself for adjudication. The Lyngdoh was sentenced to a fine of Rs. 50 (£5), and his companions were warned and discharged.

JAIL STATISTICS.—There are two jails in the Khásí and Jáintiá Hills:—(1) The jail at Shillong, which is directly under the charge of the Deputy-Commissioner; and (2) the lock-up at Jowái, under the Assistant-Commissioner. It has been proposed to build a new jail at Shillong; the present structure consists only of bamboo huts, surrounded by a fence of the same material.

The following are the jail statistics for 1875:—Daily average number of prisoners, 40·91, of whom 1·07 were females; daily average number of sick, 1·42; number of deaths, 4, or 10 per cent. of the average daily strength. The total expenditure was Rs. 7430 (£743), or an average of Rs. 181 (£18, 2s.) per prisoner. This high rate of expenditure is due to the cost of rations at Shillong.

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In addition, a total of Rs. 899 (£89, 18s.) was expended on jail buildings. The manufacturing account shows cash receipts amounting to Rs. 60, against an expenditure of Rs. 29, or a net profit of Rs. 31 (£3, 2s).

EDUCATIONAL STATISTICS.—The management of education in the Khásí and Jáintiá Hills is entirely in the hands of the Welsh Calvinistic Mission, who first established themselves in the District about the year 1844. Though the Khásiás are naturally dull, and children are taken away from school before they have obtained more than a smattering of instruction, yet the perseverance of the missionaries has been rewarded by most satisfactory results. It is stated, in the Report of the Inspector of Schools for Assam for 1874-75, that 'a much larger proportion of the Khásiás know a little of reading, writing, and arithmetic than is the case, probably, in any other District of either Assam or Bengal.' Female education, owing to the interest taken in this work by the wives of the missionaries, is also in a comparatively advanced condition. The missionary schools are largely subsidized by grants in aid from Government. The teaching is conducted in English and in Khásí, the Roman character being used in both cases.

The following paragraphs are compiled from the Education Report for 1874-75, above referred to. In that year the total number of schools open in the District was 73, attended by 1666 pupils. As compared with the area and the population, these figures show one school to every 84·34 square miles, and one pupil to every 85 inhabitants. As compared with the total number of males under ten years of age, the number of boys only attending school (1322) shows one scholar to every 13·1. The total expenditure on education in the same year was Rs. 17,722. 11. 3, or £1772, 5s. 5d.; towards which Government contributed Rs. 10,443. 2, fees and fines produced Rs. 228. 5. 3, while the remainder (Rs. 7051. 4) was expended by the Missionary Society from its own funds. The average cost of educating each pupil was Rs. 10. 10. 4, or £1, 1s. 3½d.

PRIMARY SCHOOLS.—With the exception of the schools at Cherrá Púnjí, Jowái, Shillong, and Shellá, all the schools in the Hills may properly be classed as primary, though several are returned as middle vernacular schools. On this principle the total number of primary schools is 64, in 45 of which a little English is taught. These 64 schools had 1226 pupils on their rolls at the close of the year 1874-75, and an average daily attendance of 829, comparing

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favourably with an average attendance of 694 in the preceding year. Of the pupils on the rolls, 132 were professed Christians, 36 Hindus, and 1058 Khásiás. The total cost was Rs. 7127. 11. 6, or £712, 15s. 5d., towards which Government contributed Rs. 3246. The average cost of each pupil was Rs. 8. 7. 7, or 17s., of which Rs. 3. 14. 7 represents the share paid by Government. The chief failure among the Khásiás is stated by the Inspector to be in arithmetic. Four primary scholarships were awarded during the year by the Deputy-Commissioner, on the recommendation of the secretary to the Mission. These scholarships are of the value of Rs. 3 a month, or £3, 12s. a year, and are tenable for two years.

MIDDLE ENGLISH SCHOOLS.—There were four schools of this class during the year under report, with 397 pupils on the rolls, and an average daily attendance of 243. The total expenditure was Rs. 4581. 15. 9, or £458, 4s., towards which Government contributed Rs. 1478. 8; the average cost of each pupil was Rs. 18. 13. 7, or £1, 17s. 8d.

FEMALE INSTRUCTION.—The Khásí and Jáintiá Hills is the only District of Assam, and one of the very few throughout all India, in which female instruction can be said to exist. During 1874-75 the number of girls attending the schools increased from 242 to 344, or by more than 42 per cent., showing 4·7 girls at school to every thousand of the female population, as opposed to ·4 in the Province generally. Of this number 24 were taught by Mrs. Hugh Roberts of Cherrá Púnjí, and 18 by Mrs. John Roberts of Shellá. During the year five of the girls were sent out as teachers, of whom one was placed in charge of the Shillong girls' school, which has 29 pupils.

NORMAL SCHOOL.—According to the classification adopted by the Education Department, the institution at Cherrá Púnjí, under the management of the Rev. Hugh Roberts, is described as partly 'Government normal' and partly 'aided English.' In 1874-75 the number of pupils on the rolls was 43, and the average attendance 39. There is a class of 10 girls, and of the 16 teachers turned out during the year, 5 were girls. The total cost was Rs. 4252. 6. 6, almost the whole being paid by Government. The average cost of each pupil was Rs. 109. 0. 7, or £10, 19s., of which Rs. 107. 2. 11 represents the share of Government. The following paragraph, quoted from Mr. Roberts' Report, illustrates what the missionaries have effected, and also the difficulties with which they have to contend:—'Cases have been brought to my notice during the past year

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of parents undergoing considerable privations rather than deny their children education; and in many families it has become a matter of ordinary routine to send the children to school. This only refers to the younger children; for after boys have attained their fourteenth or fifteenth year, their parents grow impatient for their pecuniary assistance. It is the custom among the Khásiás to inure very young children to work, so that they may earn enough to support themselves as soon as ever they can manage strap and basket. It is common for a boy to realize from ten *pice* to five *ánnás* a day for his parents; and it is considered sufficient sacrifice for the latter to have kept him at school up to his fourteenth year.'

KHASI STATES.—The following is a list of the nineteen semi-independent Khásí States or Democracies, with the particulars of information that are available for each, taken from the Assam Administration Report for 1875-76:—

(1) BHAWAL or WARBAH.—Name of Siem, U Baman Singh, age in 1876, 16 years; approximate population of State, 369; estimated gross revenue—from market dues, Rs. 10; from *málikáná* on lime quarry, Rs. 16,000—total, Rs. 16,010, or £1601; products, rice, millet, *tezpát* or bay leaves, black pepper, Piper nigrum; minerals, lime.

(2) CHERRA or SOHRAH.—Siem, U Hájan Mánik, aged 42; population, 8060; revenue—from market dues, Rs. 7000; judicial fines, Rs. 150; *málikáná* on lime quarry, Rs. 200; *zamíndárí* holding in Sylhet, Rs. 1300—total, Rs. 8650, or £865; products, cotton, millet, betel-nuts, *pán*, oranges, black pepper, Piper nigrum, chillies, turmeric, ginger, and honey; manufactures, bamboo mats and bamboo baskets; minerals, lime, iron, and coal.

(3) SHELLA.—Wáhadádárs, U Jitrái, aged 29, and U Rái Singh, aged 35, of whom the former can read and write both Khásí and Bengálí a little; population, 5511; revenue—from market dues, Rs. 300; judicial fines, Rs. 400—total, Rs. 700, or £70; products, oranges, betel-nuts, and pine-apples; manufactures, bamboo mats and bamboo baskets; minerals, lime and coal.

(4) KHYRIM or NONG-KREM.—Siem, U Kher Singh, aged 32; population, 20,504; revenue—from pension allowed by the British Government, Rs. 1800; market dues, Rs. 5000; judicial fines, Rs. 400; *málikáná* on lime quarry, Rs. 1900; contributions for State purposes, Rs. 1000—total, Rs. 10,100, or £1010; products, rice, cotton, millet, 'Job's tears,' caoutchouc, cinnamon, *sohphlang*

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(a kind of turnip), betel-nuts, Indian corn, *pán*, oranges, lac, potatoes, black pepper, Piper nigrum, chillies, turmeric, ginger, and honey; manufactures, cotton cloth, *eriá* silk cloth, *dáos* or hill knives, *koddlís* or mattocks, knives, hammers, crowbars, wedges, mats, and baskets; minerals, lime, coal, and iron.

(5) MYLIIM or MYL-LIEM.—Siem, U Hain Mánik, aged 32; population, 12,266; revenue—from market dues, Rs. 250; State contributions, Rs. 1200; judicial fines, Rs. 225; forest rent, Rs. 15—total, Rs. 1690, or £169; products, cinnamon, sugar-cane, rice, 'Job's tears,' Indian corn, *sohphlang*, ginger, and millet; manufactures, *dáos* and baskets; minerals, iron.

(6) LANGRIN or LYNG-KIN.—Siem, U Bor, aged 25; population, 1867; revenue—from market dues, Rs. 150; *málikáná* on lime quarry, Rs. 700; forest rent, Rs. 60; fisheries, Rs. 50—total, Rs. 960, or £96; products, rice, millet, chillies, turmeric, and ginger; minerals, lime and coal.

(7) MAHARAM.—Siem, Andhar Singh, aged 38; population, 6157, revenue—from State contributions, Rs. 400; market dues, Rs. 120; forest revenue, Rs. 55; *málikáná* on lime quarry, Rs. 350; judicial fines, Rs. 120—total, Rs. 1045, or £104, 10s.; products, 'Job's tears,' black pepper, Piper nigrum, chillies, bay leaves, honey, Indian corn, *sohphlang*, cinnamon, caoutchouc, sugar-cane, and ginger; manufactures, *dáos*, *koddlís*, and hammers; minerals, iron and lime.

(8) MAOYANG or MAO-IONG.—Siem, U Jit Singh, aged 33; population, 1238; revenue—from lime quarries, Rs. 252. 8; house tax, Rs. 9; rent of fisheries, Rs. 50; judicial fines, Rs. 100; State contributions, Rs. 90—total, Rs. 501. 8, or £50, 3s.; products, honey, bees-wax, cotton, rice, millet, 'Job's tears,' *sohphlang;* manufactures, mats; minerals, lime.

(9) MAO-SYN-RAM.—Siem, U Ramman, aged 29; population, 947; revenue—from market dues, Rs. 180; State contributions of an uncertain nature, Rs. 150—total, Rs. 330, or £33; products, potatoes, millet, chillies, turmeric, honey, and ginger; manufactures, mats; minerals, lime, coal, and iron.

(10) MALAI-SOH-MAT or MALAICHAMAT.—Siem, U Shongnam Singh, aged 33; population, 299; revenue from market dues, Rs. 50; *málikáná* on lime quarry, Rs. 750; State contributions, Rs. 50; forest revenue, Rs. 50—total, Rs. 900, or £90; products, rice, millet, 'Job's tears,' ginger, chillies, turmeric, bay leaves, betel-nuts, and oranges; manufactures, mats; minerals, lime.

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(11) MARIAO.—Siem, U Ron Singh, aged 28; population, 2306; revenue—from market dues, Rs. 25; State contributions, Rs. 100—total, Rs. 125, or £12, 10s.; products, rice, millet, 'Job's tears,' ginger, chillies, turmeric, *sohphlang*, Indian corn, sugar-cane; manufactures, mats.

(12) NOBOSOPHOH or NONG-SOH-PHOH.—Siem, U Ksan, aged 28; population, 961; revenue—from market dues, Rs. 100; judicial fines, Rs. 30—total, Rs. 130, or £13; products, rice, 'Job's tears,' Indian corn, *sohphlang*, potatoes; manufactures, mats.

(13) NONGKLAO.—Siem, Kine Singh, aged 32; population, 6924; revenue—from market dues, Rs. 600; State contributions, Rs. 800; judicial fines, Rs. 50; forest dues, Rs. 600; rent of State land, Rs. 10—total, Rs. 2060, or £206; products, potatoes, rice, millet, 'Job's tears,' Indian corn, *sohphlang*, caoutchouc, cinnamon; manufactures, cotton, *kodális*, *dáos*, and crowbars; minerals, lime.

(14) NONG-SPUNG.—Siem, U Step Singh, aged 53 (died in 1876); population, 871; revenue, from commission as *mauzádár* in Kámrúp District, Rs. 100, or £10; products, rice, potatoes, honey, bees-wax; manufactures, *dáos;* minerals, iron.

(15) NONG-STAIN.—Siem, U Dan Singh, aged 38; population, 7763; revenue—from market dues, Rs. 1000; lime quarries, Rs. 900; State contributions, Rs. 1500; judicial fines, Rs. 1000—total, Rs. 4400, or £440; products, lac, honey, bees-wax, honey, caoutchouc, bay leaves, rice, millet, 'Job's tears,' sugar-cane, chillies, *sohphlang;* manufactures, earthenware, pottery, cotton cloth, *dáos*, and spades; minerals, lime and coal.

(16) RAM-BRAI.—Siem, U Amar Singh, aged 38, who can read and write Assamese a little; population, 1737; revenue—from market dues, Rs. 40; judicial fines, Rs. 150; forest rent, Rs. 250—total, Rs. 440, or £44; products, rice, 'Job's tears,' ginger, chillies, millet, and Indian corn; manufactures, cotton cloth.

(17) JI-RANG.—Sardár, U Moit Singh, aged 33; population, 581; revenue, *nil;* products, rice, millet, ginger, chillies, 'Job's tears,' caoutchouc; manufactures, cotton cloth.

(18) DWARA NONG-TYR-MEN.—Sardár, U Jantrai, aged 29; population, 378; revenue—from *málikáná* on lime quarry, Rs. 1680; fees for cutting timber, Rs. 35—total, Rs. 1715, or £171, 10s.; products, rice, millet, oranges, betel-nuts, *pán*, and turmeric; manufactures, small net; minerals, lime.

(19) MAO-DON.—Sardár, U Mohor Singh, aged 29; population,

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253; revenue, *nil;* products, millet, oranges, betel-nuts, jack-fruit, pine-apples, chillies, and bay leaves; minerals, lime and coal.

These statistics give the following totals for the nineteen Khásí States or Democracies:—Population, 78,992; revenue, Rs. 49,856. 8, or £4985, 13s., of which Rs. 22,732. 8, or £2273, 5s., is derived from lime quarries. The aggregate area of these States is elsewhere returned at 3997 square miles.

SUBDIVISIONAL ADMINISTRATION.—The twenty-five fiscal divisions which constitute the Jáintiá Hills are regarded as forming a separate Subdivision, under the charge of an Assistant-Commissioner, whose headquarters are at the village of Jowái. This Subdivision dates from 1869, for which year the separate cost of administration is returned at £1091. The following statistics, referring only to the Jáintiá Hills, are taken from the Report of the Assistant-Commissioner for 1876-77; for the rest, all information is included in the preceding sections of this Statistical Account, which apply generally to the whole District of the Khásí and Jáintiá Hills. In the year 1876-77 the total revenue of the Jowái Subdivision amounted to Rs. 12,713, or £1271, 6s., of which Rs. 10,654 was derived from the house tax. The total value of the exports from the Subdivision was estimated at Rs. 197,575, or £19,757, 10s., including 16,000 *maunds* of raw cotton, valued at Rs. 120,000, and 5490 *maunds* of lac, valued at Rs. 54,900. The total value of the imports was estimated at Rs. 345,600, or £34,560, chiefly cotton and woollen cloth from Bengal, valued at Rs. 81,000; silk cloth from Assam, Rs. 25,000; 15,000 *maunds* of rice, value Rs. 60,000; 6229 loads of dried fish, value Rs. 35,344; 5287 *maunds* of salt, value Rs. 37,009; 609 *maunds* of tobacco, value Rs. 44,872. These figures are compiled from reports submitted by the police stationed at Jaráin, on the Jáintiápur road, and from information collected from the chief traders of Jowái. They show an apparent balance of trade against the Subdivision amounting to Rs. 148,025, or £14,802, 10s. The population of Jowái and the surrounding villages is 4502 souls.

MEDICAL ASPECTS—METEOROLOGY.—The climate of the Khásí and Jáintiá Hills is mild and equable. At Shillong the thermometer within doors ranges from about 58° in December to 70° or 75° in the hottest months. Out of doors the dry bulb varies between about 38° in the cold weather and 80° in May and June. A temperature higher than 80° is seldom recorded. During the three years ending

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in 1876, the highest maximum temperature was registered in the month of August, the lowest minimum in January. From November until the end of March the weather is dry and bracing. Hoar-frost lies upon the ground almost every morning in the months of December, January, and February. Shallow water occasionally freezes over, but snow never falls.

The rainfall at Cherrá Púnjí is enormous, varying between 300 and 500 inches per annum. The heaviest fall is in the months of June and July. As much as 30 inches has been collected in one day in July, and 157 inches has been registered as the total rainfall of that month. The average rainfall of the three years ending in 1876 is returned at 368·41 inches. It is affirmed that a total of 805 inches fell in 1861, of which 366 inches is assigned to the single month of July. This excessive rainfall can be readily accounted for by the abrupt manner in which the hills at Cherrá Púnjí rise from the plains on the south. The vapour-bearing breezes of the south-west monsoon, sweeping across the heated, flooded plains of Lower Bengal, suddenly strike against the hills. The vapour as it ascends gets condensed into fogs and mists, and finally, when it reaches the crest of the range, discharges itself in torrents of rain, unequalled by that recorded in any other part of the world.

At Shillong, which is only 30 miles north and a little higher than Cherrá Púnjí, the average rainfall is only about 85 inches; but between these two Stations three higher ranges intervene, which deprive the clouds in passage of a considerable portion of their moisture. During the three years ending in 1876, the average rainfall at Shillong was 83·65 inches.

The rainfall at Jowái, a subdivisional Station in the Jáintiá Hills, 26 miles distant from the plains, holds a mid place between that of Cherrá Púnjí and Shillong, and is estimated at 150 inches in the year. During the three years ending in 1876, the average rainfall at Jowái was 145·62 inches; but in the last of these years alone as much as 309·21 inches was registered, of which 134·34 inches fell in the month of June.

The District is liable to shocks of earthquake. In September 1875 considerable damage was done to the houses in Shillong by a shock which extended with great severity as far as Gauhátí; and several minor shocks were experienced in the year 1876-77.

Diseases, etc.—Generally speaking, the climate of Shillong is pleasant and congenial to Europeans. English children thrive

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remarkably, and there are few indigenous diseases of any kind. Malarious fevers of local origin are unknown, and cholera never prevails in the Hills except when directly imported from the plains. Notwithstanding the excessive rainfall, the climate of Cherrá Púnjí also is pleasant and salubrious. The rainfall is confined in great part to the five months from May to the end of September. For the rest of the year the weather is mild and very equable, and in the winter months almost pleasanter than that of Shillong.

Small-pox is the chief scourge amongst the Khásiás. The faces of more than half the people are seamed by the marks of this disease. Strenuous efforts have recently been made to introduce vaccination, and with some success. Within the past three years nearly 5000 children have been vaccinated. The number of vaccinations in 1876 was 1309, as compared with 1628 in the preceding year.

Dysentery and bowel complaints generally prevail to a considerable extent; and, as at most other hill stations in India, the English residents at Shillong occasionally suffer from these diseases. Disorders of the liver are also not uncommon, usually affecting persons who have recently arrived from the plains, probably from unhealthy localities. When they have once passed through a short period of acclimatizing indisposition, most English residents at Shillong enjoy excellent health.

The *tarái* country lying along the foot of the Hills, especially on the northern side, is extremely malarious; and people passing through, especially pedestrians who travel without comforts and expose themselves to great fatigue, contract remittent fevers and agues of a severe type.

Epidemics.—The following is a brief notice of some recent epidemics. Cholera made its appearance in the Hills in May 1869, travelling from the direction of Jáintiápur, on the borders of Sylhet. It only showed its presence by a few sporadic cases from time to time until the 11th July, when the disease broke out in an epidemic form among the police and in the jail. The police and the prisoners were at once moved into camp, and communication restricted as much as possible. These precautions probably had the effect of preventing the spread of the disease at Shillong. The epidemic lasted a week; it attacked twenty-four persons, of whom fifteen died. From Shillong the disease travelled southwards, the people deserting their villages as the plague broke out. In the

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pre-eminently filthy villages on the Cherrá Púnjí plateau the epidemic appears to have found a fitting home, for it stayed among them for a period of nine weeks and a half. The civil surgeon reports the deaths at Cherrá Púnjí and the surrounding villages to have amounted to about 175 out of a total of 232 cases. During the year 1876-77 hooping-cough and small-pox were prevalent in an epidemic form. In the Jáintiá Hills small-pox is stated to have caused 47 deaths, chiefly during the months of June, July, and August. Some fatal cases of hooping-cough occurred among the Khásí children in the village of Máokhar, near Shillong. The only two cases of cholera reported were in the Jáintiá Hills.

VITAL STATISTICS.—A general system of registration is not attempted throughout the Khásí and Jáintiá Hills District. Statistics of births and deaths are only collected among the inhabitants of the Stations of Shillong and Cherrá Púnjí, and in the selected area in the vicinity of Jowái, which comprises the following seven villages:—Jowái, Nongbah, Nartiang, Mynsau, Amwí, Ralliang, and Shampúng. This selected area has a population of 12,504. Each village forms a distinctly-circumscribed community, in which the statistics are readily ascertained and reported by the *dolloi* or head-man. The returns may be regarded as extremely close to the truth, both for births and deaths; and they thus furnish an approximate statement of the health of the entire Hills. In 1874 the total number of deaths in the selected area was 351, showing a death rate of 28 per thousand; the number of births was 431, or 34·4 per thousand. The total population of all the places in which vital statistics are collected is 15,458 persons, among whom 428 deaths were recorded in 1874, showing a death-rate of 27·6 per thousand, as compared with 27·3 per thousand in the preceding year. The deaths were thus distributed—24 from cholera, 296 from fever, 38 from bowel complaints, 2 from snake-bite or wild beasts, and 68 from all other causes. The mortality from fevers was the highest recorded throughout the entire Province. On this the civil surgeon observes:—'There are few local sources of malaria in the Hills. Many of the deaths from fever were probably due to typhoid, induced by the use of impure water and by the filthy state in which the people live. There is no attempt at conservancy in a Khásí village. In Jowái, a good specimen of the class, the lanes and pathways are strewn with excrement and house refuse. Drinking water is got from wells in the heart of the village, fed by the drainage of the

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surface soil of the hills upon which the houses are built.' Cholera is attributed to importation from the plains.

SANITATION.—It has already been stated that the ordinary Khásí villages are absolutely destitute of any conservancy arrangements. The sanitary condition, however, of the Station of Shillong is described as 'good.' The natural drainage is excellent. Drinking water is obtained chiefly from hill streams, and on the banks of these streams conservancy regulations are enforced. The water is conducted into the town by means of an artificial water-course. Public latrines have been erected at suitable places inside the town. The staff of sweepers and *beldárs* keeps the roads and drains clean, and the surface generally free from pollution. The sanitary condition of the cantonment is reported to be very good.

CHARITABLE DISPENSARY.—There is one dispensary in the Khásí and Jáintiá Hills—at the Station of Shillong. It was first opened in 1872, and considerable additions have since been made to the building. During 1874 a total sum of Rs. 775. 8, or £77, 11s., was expended on new constructions and repairs, towards which the European residents subscribed Rs. 329. There is now accommodation for 10 male and 3 female patients. In that year the total number of in-door patients treated was 44, of whom 9 died, giving a death-rate of 20·45 per cent. The number of out-door patients was 529, or an average daily attendance of 7·8. Of the grand total of patients of both classes, only 31 were females. The largest number of cases are classified under the headings of fevers and constipation and colic. The total income during the year was Rs. 1598. 13. 9, or £159, 17s. 8d., of which Government contributed Rs. 300 for salaries, and an additional Rs. 300 as a special allowance. The European subscriptions amounted to Rs. 869, as compared with Rs. 33 subscribed by natives. The total expenditure was Rs. 1187. 15. 6, or £118, 16s., leaving a balance in hand of Rs. 410. 14. 3. The chief items were Rs. 480 for salaries of medical subordinates, Rs. 160 for servants' wages, and Rs. 222 for dieting of sick. There were 53 minor operations performed during the year.

The people of the District have no system of medicine of their own, and no native practitioners. Their sole remedies consist in divination and incantation. The only indigenous native drugs are chireta and wormwood. As stated in a previous paragraph, a small cinchona plantation was established by Government at Nongklao in 1867.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF SYLHET,

WITH APPENDIX.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF SYLHET.

THE DISTRICT OF SYLHET (Srihatta) lies between 25° 12′ 0″ and 23° 58′ 42″ north latitude, and 91° 0′ 0″ and 92° 37′ 40″ east longitude. According to survey it contains an area of 5440 square miles, and the Census of 1872 returned a total population of 1,719,539 souls. In the Census Report the District area was taken at 5383 square miles, which figure has been adopted throughout this Statistical Account for the calculation of all averages based on area. The Civil Headquarters are at the town of Sylhet, situated on the north bank of the Surmá river, in latitude 24° 53′ 22″ and longitude 91° 54′ 40″. Until 1874 Sylhet formed an integral part of Bengal, being included in the Dacca Division; but in that year, by proclamation dated 12th September, it was transferred to the newly-created Province of Assam, together with the adjoining District of Cáchár. At the same time, the title of the covenanted official in charge of the District was changed from Collector to Deputy-Commissioner, but the office is reserved for a covenanted civilian. The greater portion of the materials for this Statistical Account were collected while Sylhet was still a Collectorate, comprised within the Lieutenant-Governorship of Bengal.

BOUNDARIES.—Sylhet, including the Jáintiá plains, is bounded on the north by the District of the Khásí and Jáintiá Hills; on the east by the Jáintiá Hills for a short distance, and by Cáchár as far as the Chhatrachará mountain, which is the extreme south-eastern point of the District; on the south by the semi-independent State of Hill Tipperah and the Regulation District of Tipperah; and on the west by the Bengal District of Maimansinh. The boundaries

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of Sylhet District, as well as of the several *thánás* included in it, were fixed by a notification of Government, dated 18th June 1874. The limits of the Revenue, Magisterial, and Civil jurisdictions are all conterminous.

EARLY HISTORY.—It is supposed that the ancestors of the present Bráhmans of Sylhet immigrated into the District during the eleventh century. The story goes that Adisur, king of Bengal, wishing on a certain occasion to perform a great sacrifice, and finding the Bráhmans of Bengal to be ignorant and unfit for so august a ceremony, sent for five Bráhmans from Kanauj (Oudh), and afterwards so persecuted the native Bráhmans that many of them took refuge in remote parts of the country. From these exiles the Sylhet Bráhmans are held to be descended. The Musalmáns are said to have first entered the District in the latter part of the fourteenth century. The following brief sketch of their conquest and subsequent history is extracted from page 291 of the *History and Statistics of the Dacca Division* (Sylhet section):—'Sylhet appears to have been conquered by a small band of Muhammadans in the reign of the Bengal king Sháms-úd-dín (1384 A.D.). The supernatural powers of the last Hindu king, Gaur Gobind, proved ineffectual against the still more extraordinary powers of the *fakír* Sháh Jalál, who was the real leader of the invaders, although he subsequently made over the active management of secular affairs to the nominal leader, Sikandar Ghází. There were at this time three divisions of the present District—Gor (Sylhet), Laur, and Jáintiá; only the first of these was then conquered, the other two remaining independent. After the death of Sháh Jalál, the District as then constituted was included in the kingdom of Bengal, and put in charge of a Nawáb. In the reign of Akbar it passed with the rest of Bengal into the hands of the Mughul Emperors, and from that time was ruled by an *ámil* (locally known as a Nawáb), subordinate to the Nawáb of Dacca. At one time there was in existence a full account of the proceedings of the *ámils*, collected from the *kánungo's* records; but the few copies have all been lost or destroyed, and the only traces now remaining of any of the works of the *ámils* are the buildings ascribed to certain of their number. The names of about forty can still be gathered from their seals, and they seem to have been constantly changed. Furad Khán, who was *ámil* at the beginning of the eighteenth century, constructed numerous bridges. Under the Mughul Empire, Laur ceased to be independent; the Rájás

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submitted to undertake the defence of the frontier, but did not pay revenue. The last Hindu Rájá of Laur, called Gobind, was for some cause summoned to Dehli, and there became a Muhammadan. His grandson, Abid Rezá, abandoned Laur and built the town of Baniáchang in the first half of the eighteenth century. In the time of Alí Vardí Khán, a tribute of forty-eight large boats was imposed on the Baniáchang chief, and subsequently three-fourths of his estates were assessed.' Sylhet passed into the hands of the British in 1765, together with the rest of Bengal. An interesting narrative, illustrating the condition of the country during the early years of British administration, is quoted as an Appendix to this Statistical Account from the *Lives of the Lindsays*.

The territory of the Rájá of Jáintiá was confiscated in 1835, in consequence of his complicity in the forcible seizure of certain British subjects, who were barbarously sacrificed at the shrine of Kálí. The Rájá, Indra Singh, was granted a pension of Rs. 500 a month, or £600 per annum; and he resided peaceably in Sylhet until his death in 1861. The plains portion of his territory, extending from the foot of the Hills to the Surmá river, was annexed to Sylhet District. Shortly afterwards this tract was surveyed by Lieutenant (now General) Thuillier (1838–40), and found to contain an area of 581 square miles, of which little more than one-sixth was then under cultivation. The native government is described as a pure despotism. The revenue was received by the Rájá partly in produce and partly in labour, and all tenures were voidable at his will. No class of persons had any recognised rights in the land, but the more substantial cultivators called themselves *mirásdárs*, which is the Sylhet equivalent for *zamíndár*. Over the cultivators there were officials, known as *chaudharís*, who acted as *tahsildárs*. After British annexation, a temporary Land Settlement was concluded with the cultivators for a term of five years, which has subsequently been renewed for successive periods of ten, fifteen, and twenty years. In 1853, when Mr. Mills drew up his valuable report upon Sylhet, the total land revenue paid by the Jáintiá plains was Rs. 44,559 (£4455, 18s.). The number of separate estates was 20,677, showing an average assessment of only Rs. 1. 10. 10 (3s. 4d.) per estate. Nearly half the estates paid less than one rupee, and only three paid more than Rs. 250 a year. In the year 1874-75 the total number of estates was 21,194, and the current demand of land

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revenue was Rs. 67,620 (£6762). The total area is estimated at 280,000 acres. A re-settlement of the eighteen *parganás* into which this tract is divided was commenced in 1875; but early in the following year the work was for a time suspended, owing to the attitude of organized hostility assumed by the inhabitants of certain villages. They refused in a body either to point out their lands or to attend the *amíns*, under the influence, apparently, of some misunderstanding of the mode in which the measurements were to be made. Argument and persuasion having been employed in vain, it was found necessary to have recourse to Act xx. of 1848, and punish the ringleaders by the imposition of daily fines. The settlement operations have since been renewed without encountering any active opposition.

General Aspect of the District.—Sylhet consists of the lower valley of the Barák or Surmá river—an alluvial plain about seventy miles wide, bounded north and south by high mountains, and opening west towards the delta of Lower Bengal. The greater part of the District is a uniform level, only broken by clusters of small sandy hillocks called *tilás*, and intersected by a large number of rivers, water-courses, and drainage channels. During the rainy season—from about June to October—the torrents that pour down in cataracts from the hills, together with the heavy local rainfall, convert the entire surface into a boundless sea of waters, amid which the raised village sites appear as islands, and the only means of communication is by boat. The rural post requires to be carried by boat for five or six months in every year. The banks of the rivers, as is the case in all alluvial tracts, are raised by the annual flood deposits to a higher level than that of the surrounding country. The low strip behind the banks is every year subject to a protracted flood, and is usually covered merely with reeds and grass. Another portion is only liable to slight or occasional inundation; and here the villages are built on the higher spots, while the rest, which is very fertile, is under continuous rice cultivation. The village sites and all the higher lands are embowered in groves of bamboos, palms, and other trees. In the neighbourhood of Sylhet town, the *tilás*, or sandy hillocks above referred to, rise to a height of from twenty to eighty feet. For the most part they are overgrown with grass jungle, but some of them have recently been cleared for the cultivation of tea. The town of Sylhet is only about fifty-five feet above sea level,

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and large portions of the District are considerably lower. The soil is for the most part a blue clay, which becomes black on the borders of the swamps or *háors*, as they are locally called. The conformation of some of the sandy hillocks and the presence of marine shells at the foot of the hills along the northern boundary, indicate that the sea flowed at the base of the hills at a (geologically speaking) comparatively recent period.

HILLS.—There are no mountains in Sylhet; but in the south of the District there are eight ranges of hills running into the plains, being spurs thrown out from the higher ranges in the neighbouring State of Hill Tipperah. These hills all run north and south, and occur in the following order, starting from the westward:—(1) Raghunandan range: area, 61 square miles; highest peak, 1000 feet high. (2) Dinárpur or Sátgáon range: area, 107 square miles; highest peak, 600 feet. (3) Balisirá range: area, 101 square miles; height, 700 feet. (4) Bhánugáchh Rájkándí: area, 5 square miles; height, 100 feet. (5) Sárágaj or Langlá: area, 81 square miles; height, 700 feet. (6) Pathárià: area, 47 square miles; height, 800 feet. (7) Duhaliá or Pratápgarh: area, 359 square miles; height, 1500 feet. (8) Sarishpur or Siddheswar: area and height not furnished. There is also a small detached group, the Itá Hills, nearly in the centre of the District, covering an area of 49 square miles; height, 600 feet. All these hills are overgrown with dense jungle or brushwood, marked as impenetrable on the old Survey map. The geological strata are composed of quartz, schist, and conglomerate, with a surface soil of rich vegetable mould.

RIVERS.—The BARAK with its branches constitutes the main river system of the District. This river rises in the Independent State of Manipur, and, after flowing for about 180 miles through unsurveyed mountains, enters British territory in Cáchár, and at once becomes navigable. It first touches on Sylhet from the neighbouring District of Cáchár at Badarpur, and flows in a westerly direction for about seven miles, forming the boundary between the two Districts. At the village of Banga it divides into two large streams, the Surmá and the Kusiárá.

THE SURMA, or main branch, flows at first in a northerly direction, and continues to be the boundary between Sylhet and Cáchár for about twenty miles, when it turns to the westward and runs for fifteen miles through the Jáintiá portion of the District. In this part of its course the river until recently formed a remarkable loop, the

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direct measurement across being less than half a mile, while the distance round was five miles in length. The stream has now cut through the piece of intervening land, and the former channel or loop has become a marsh or *bil*. The town of Sylhet is situated on the north or right bank of the Surmá, about sixty-five miles below Badarpur. Twelve miles lower down is a long reach called Kauriá Bank, where in the dry season the stream is confined within a narrow channel, forming a kind of rapid. A few miles below there is a similar rapid called Amábri Bank, which forms a complete bar to steamers or large boats proceeding up stream during the dry season. Near this spot the river turns to the north and is joined by the Chengar Khál, a large stream which brings down the drainage of a great part of Jáintiá. At Chhaták, which is situated on the south bank, thirty-five miles below the town of Sylhet, there is a sort of bar in the river, but a river steamer probably could always pass it. The stream here takes a sudden sweep to the west, and after a course of about seven miles forms another great loop, about seven miles round, and only half a mile across. Still proceeding in a westerly direction, the Surmá receives as tributaries the Kasimárá and Dhamaliá rivers, and flows past the town of Sonámganj. A few miles lower, after throwing out as an offshoot the Páindá river, it turns in a southerly direction for thirty-eight miles to Chándpur; from which place it flows in a lessened stream, until augmented by the confluence of the Kalní, just above Ajmeriganj. The two united streams form the Bheraminá river, which for a short distance forms the boundary between the districts of Sylhet and Maimansinh.

The Kusiara, or second branch of the Barák, flows in a westerly direction for about twenty miles, then south and south-west to Pánchuganj, where it is joined by the Jurí river. Continuing a south-west course, it passes Bálághanj, perhaps the largest trading mart in the District, and, after being joined by the Manu, flows on to Bahádurpur. It here bifurcates into two branches, one taking the original name of the Barák, and the other called the Bibiání. The Barák flows from Bahádurpur twenty miles nearly west to Nabíganj, and then thirty miles south-south-west to Habíganj, after which its course is changed to the westward for twenty-five miles. It then passes Sujátpur and Kauria Adampur, at which latter place it joins the Kalní river from Maimansinh, and the two united streams form the Dhaleswarí. The other branch of

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the Kusiárá, the Bibiání, runs northward and westward for about forty miles till it meets the Kalní, and under that name flows on till, as above stated, it empties itself into the Surmá at Ajmeriganj.

The Dhaleswarí, which consists of the united waters of all the above rivers, after forming the south-western boundary between Sylhet and Maimansinh for a short distance, leaves the District at Kamalpur, and ultimately falls into the great Meghná estuary.

The rivers navigable throughout the year by trading boats of 100 *maunds*, or say four tons burden, are the Surmá, Kusiárá, Bheraminá, Bibiání, Kalní, Chengar Khál, Páindá, and Dhaleswarí. The total number of rivers navigable by boats of fifty *maunds*, or two tons burden, during the rainy season is estimated at 109. There have been no important instances of alluvion or diluvion of late years, but there are many small estates in different parts of the District which are alluvial accretions. The beds of the rivers are formed of sand or clay. The banks are generally abrupt; in some parts they are cultivated, and in others jungly. The rivers do not form any islands, nor do they anywhere expand into lakes, except during the rainy season, when the whole District resembles an inland sea dotted with small islands. A partial tide from the Meghná extends up the Dhaleswarí river as far as Lakái, in the extreme south-west of the District. There is no bore. Fords are numerous during the dry weather, but in the rains none of the rivers or large streams are fordable.

The District contains two canals or artificial water-courses. One of these, called the Maulvi's *khál*, was excavated by Maulvi Abdul Rahim, about thirty-five years ago. It is two miles long, and affords direct communication from June to September between the Surmá river, near Golábganj, and the Kusiárá. The other canal is known as Amír-úd-dín's *khál*, and is about three miles in length. It connects the Burí, or old Barák, with the Itá Kholá river; and during the height of the rainy season, from June to September, it shortens the route between Sylhet and Dacca by about one and a half day's journey. These two water-courses are not navigable during the dry season. The loss of life from drowning in Sylhet is very considerable; in 1869 the number of deaths reported to the police as having occurred from this cause amounted to 348, and in 1875 to 399. The real loss, however, probably exceeds this. No rivers in the District are anywhere applied as a

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motive power for turning mills, but the rapidity of the current of several is apparently sufficient to enable them to be so utilized.

River Traffic.—The ten principal river-side towns which support a large community engaged in river traffic are the following:—Sylhet, Chhaták, Bálághanj, Nabíganj, Habíganj, Ajmeriganj, Karímganj, Sonámganj, Bahádurpur, and Shámsherganj. The principal trade carried on is the importation of cotton goods, hardware, earthenware, salt, clarified butter, oil, sugar, and wheat; and the export of rice, cotton, lime, tea, hides, buffalo horns, rubber, oranges, cinnamon, linseed, mustard-seed, fine mats, dried fish, and fish oil. Full returns of this traffic will be given on a subsequent page.

The Fisheries of Sylhet are very extensive, but there is no town or village exclusively inhabited by a fishing population. A large portion of the District is annually laid under water during the rains; and besides the large rivers there are innumerable small streams, and many swamps and marshes, all of which are used by the people at large as fisheries. The Collector in 1871 estimated the number of the fishing population to be about 100,000, a great number of whom, however, also employ themselves in cultivation. The Census Report of 1872 returns the number of Hindu fishing and boating castes at 54,001, or 3·14 per cent. of the population. The Hindus form precisely 50 per cent. of the population; and supposing the Muhammadans to furnish an equal number of fishermen, the proportion of the inhabitants living by fishing or boating would be 6·28 per cent. of the entire population. The Collector estimates the annual value of the fisheries at about £100,000.

Marsh Reclamation.—Some progress has been made towards bringing under tillage the large swamps and low-lying tracts of ground. Rice cultivation has commenced in these tracts, and in the cold weather, mustard and linseed are grown in many parts of them. The Collector considers it probable that all these low-lying tracts or *háors*, which are almost entirely under water during the rains, but dry up in the cold weather, are capable of reclamation. Many of them are now utilized as pasture grounds for cattle. The deeper marshes which contain water throughout the year are used as reed and cane-producing grounds. Long-stemmed rice is plentifully cultivated in the low-lying lands, and flourishes in a depth of fifteen feet of water, the stem growing daily with the rise of the flood. It includes the four following varieties:—*Aman*, *asmitá*, *khámá*, and *aswini*.

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LINES OF DRAINAGE.—The northern and eastern parts being of a considerably higher level than the rest of the District, the surface water finds its way along the western and southern portions by the rivers, as well as through a long chain of swamps and marshes, and finally discharges itself into the river Meghná in the neighbouring District of Maimansinh.

MINERAL PRODUCTS.—Coal has recently (1876) been discovered at Langla, but no experiments have yet been made to test the value of the discovery. Lime and building stone are found in large quantities. Sylhet limestone supplies Calcutta and almost the whole of the Lower Provinces. The largest quarries, however, are situated just beyond the northern boundary, within the jurisdiction of the Khásí Hills. A description of these practically inexhaustible limestone deposits will be found in the Statistical Account of the Khásí and Jáintiá Hills. In the year 1875-76 the total export of lime and limestone from Sylhet was 1,053,759 *maunds*, valued at £79,032.

FORESTS.—The two Districts of Cáchár and Sylhet constitute the Cáchár Forest Division, and are throughout marked by common characteristics. The forests worth conserving are chiefly situated along the southern boundary, and are uninhabited, except by a few migratory communities. They are exclusively composed of 'mixed evergreen or lower hill forest,' there being no *sál* or *sissu* anywhere. The most valuable trees are the *jaral* (Lagerstrœmia reginæ) and the *nágeswar* (Mesua ferrea), the felling of both of which is prohibited, unless the trees exceed four feet in girth. Teak trees only exist in one small clump, the property of Government. There is a large export through the District of timber, which chiefly comes from the southern hills of Cáchár, and is transported by river as far as Maimansinh and Dacca. The forest revenue on timber, bamboos, and thatching grass is collected by means of tolls at Seáltekh *ghát* on the Barák river, about thirty miles below the town of Silchár in Cáchár District. The lease of these tolls has hitherto been annually sold by auction to the highest bidder. In 1874-75 it was knocked down for £1500, being threefold the amount realized ten years before. Timber felled in private forests is allowed to pass free. The local consumption of wood is for the following purposes:—Boat-building, house and bridge building, the manufacture of tea-boxes, furniture, and oars, and the preparation of charcoal for use on the tea gardens. The Cáchár river steamers do not burn firewood. Since the year 1876-77

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the Seáltekh toll station has been taken under the direct management of the Forest Department. A description of the results is given in the Statistical Account of Cáchár District.

Up to a recent date the claims of the neighbouring landholders to a proprietary right in the forests of the District had prevented Government from adopting any measures of forest conservancy. In the year 1876-77, however, the old dispute was determined by the Settlement officer of Sylhet in company with the Assistant-Conservator of Forests in charge of the Cáchár Division, so far as regards certain large tracts of forest in the south-eastern corner of the District. The Settlement officer reported that no persons had any right to these forests; that no privileges were granted in them to anybody; and that they were the exclusive property of Government. Accordingly an area of 273 square miles, or 174,720 acres,—described as being all that is now worth reserving,—was gazetted as 'Government open Forests,' and placed under the charge of the Deputy-Commissioner of Sylhet. It is proposed to declare this tract as 'Forest Reserves,' as soon as sanction can be obtained for the necessary establishment. The name given is the Langái and Singlá Forests, from the two rivers flowing through, which have been ordered to be kept open for the transport of timber.

Wild Vegetable Productions.—In *parganá* Patháriá a kind of *attar* is prepared of wood called *agar*, which is exported to Calcutta for despatch to Arabia and Turkey. The *agar* is found on trees called *pitákará*, growing wild in the jungle; the wood is cut into small pieces and placed in water in a copper vessel and boiled, and from this infusion the perfume is distilled. Several tracts of uncultivated pasture land are situated in different parts of the District, their total area being estimated at 461,160 acres. The names of these pasture grounds are as follow:—Hakaluki *háor*, Son *bíl*, Ghungijuri, Káwádighi, Tenguá, Sanir *háor*, Arikámáni, Sarísh, Dekhár, Jhasá, Kásápásá, Jaldubá, and Háil *háor*. The jungle products of Sylhet consist of lac, honey, bees-wax, thatching grass, bamboo, and rattan; these are chiefly collected by the wild tribes of Tipperahs and Kukís, many of whom gain a subsistence by trading in these articles. According to a report by the Deputy-Commissioner in 1876-77, no indigenous lac is collected; but the lac-insect is artificially reared on the *jhuri* tree (Ficus cordifolia) on permanently-settled lands in the police circles of Látu, Noákhálí, Rájnagar, Hingájiá, and Lashkarpur.

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FERÆ NATURÆ.—Wild elephants are found, as well as tigers, leopards, wild pigs, buffaloes, *sambhár* deer, *bará singhá* or swamp deer, and hog deer in the jungly tracts, besides bison in the south-eastern part of the District. Rhinoceros, though formerly found, have not been seen of late years. The yearly cost of keeping down wild beasts amounted to £4, 16s. od. in 1867, only 10s. in 1868, and £7, 13s. od. in 1869. No rewards have ever been given for snake-killing in Sylhet. The number of deaths from wild beasts and snakes was 149 in 1869, and 103 in 1875.

The following account of the system of capturing wild elephants is taken from page 300 of the *History and Statistics of the Dacca Division*:—'The great elephant ground is the hilly tract to the south-east of the District, watered by the Singlá and Langái streams, where from fifty to a hundred animals might be captured every year, though not without considerable expense and trouble, as it would probably be necessary to make two or more *khedás*. In this part of the District the elephants have always been captured in herds by forming regular *khedás;* but in other parts, single elephants are killed or captured occasionally. The formation of a *khedá* is laborious and rather costly. In the first place, men are sent, generally in the month of November, to ascertain the haunts of the elephants during the cold weather. When they report having discovered a place where a herd may be captured, three hundred *garwas*, twelve of whom are *sardárs*, are despatched to surround the place at some distance. A *dafadár*, or head-man, and a *barkandáz*, or armed guard, are appointed for every twenty-five *garwas*, and a superintendent over the whole. These men form an extensive circle round the elephants, and keep up fires and a constant noise, the *barkandázs* firing muskets, the others shouting and beating drums, etc. This stage of the operations is known as *jagatber* or *patber*. Near the scene of the *patber*, the actual stockade (*garh*) is constructed, consisting of a strong wooden palisade, inside of which is a trench three cubits wide and two deep. Two converging fences are also thrown up from the *patber* to the narrow doorway of the stockade. When it is completed (the time occupied in construction being generally a month or more), the elephants ought to be driven in; but they frequently escape at this period of the operation. The trained female elephants (*kunkis*) are then taken into the stockade, and the newly-caught animals are secured by tying them to trees. From the stockade they are brought out by the *kunkis*, and taken to three

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places in succession, in each of which they are tied up for a period not exceeding eight days. After this they are measured, and one-tenth of their estimated value is paid for the service of the *kunkis* up to this time. The hire of *kunkis* retained to take the captured elephants to auction (at which they are usually sold) is Rs. 3 or 6s. per diem. Making a *khedá* is expensive, whether successful or not; but in the former case it is highly profitable. The cost of constructing one would probably be fully from £500 to £700.' Six tracts are now reserved as elephant-hunting *mahál*s in Sylhet. These are: (1) Singlá, and (2) Langái (the two best); (3) Pattání; (4) Bhánugách; (5) Mulágul; and (6) Tárápur. During the two years 1874-76, all these tracts were reserved for the operations of the Commissariat *khedá*.

Trade is carried on to some extent in elephant's tusks, and in buffalo horns and hides. Teal and wild ducks are found in great numbers in the low-lying, marshy country to the west, and in the Jáintiá plains to the east; and wild geese, jungle fowl, partridges, and pheasants are common. Excellent *mahsír* fishing is to be had in all the rivers issuing from the Khásí and Jáintiá Hills.

Population.—Prior to 1872 no regular efforts had ever been made towards an accurate enumeration of the people. In 1801 the population was vaguely estimated at a little under half a million. In Mr. Mill's Report on Sylhet, dated 1853, the total population of the District, including the Jáintiá plains, is stated at 1,393,050 souls, and the area at 5500 square miles, showing an average density of 251 persons per square mile. These figures were probably a very fair approximation to the actual truth. At the time of the Survey (1860-66), the population of Sylhet Proper was computed at 795,272 souls, exclusive of the Jáintiá plains, which in 1839 were supposed to have a population of 111,355; so that in 1867 the Collector estimated the population of the entire District as at least a million. In 1870 the Collector returned the population, as shown in the registers kept at the police stations, at 1,421,401. This figure was merely roughly arrived at by allowing an average of five inhabitants to each house.

The first general Census of the District was taken by authority of Government in 1872, the time fixed being the week from the 15th to the 22d January. The agency employed in the enumeration was for the most part that of the *zamindárs* and *mirásdárs*, who accepted the duties imposed upon them, and did their work willingly

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and well. The Joint-Magistrate who had charge of the operations reported as follows:—'In Jáintiá the number of persons knowing how to write being very small, the Census had to be taken almost entirely by paid agents. For the hilly parts of Látu, and Rájnagar also, chiefly inhabited by Manipurís, paid enumerators were necessary. In all other parts the *zamíndárs*, personally or through their agents, performed the work of enumeration. Village *patwáris* do not exist in this District. In a few cases the village *mandal* was the enumerator. This was only when the landlord of the village lived too far off to have the direct management of the work. These village *mandals* are simply the servants of the *mirásdárs*. There is no regular village *panchâyat* in the District. In choosing enumerators, I invariably gave the preference to the landlord; and in places where none resided, the agent or *mandal* was appointed, and failing them, the most respectable man of the village.' The number of enumerators thus appointed was 3165, of whom 55 were paid. The work was supervised by the inspectors and sub-inspectors of police.

The results of the Census disclosed a total population of 1,719,539 persons, residing in 286,594 houses and 5589 villages. The total area of the District was taken for the purposes of the Census at 5383 square miles, showing the average density of the population to be 319 to the square mile. The average population of each village is 308; the average number of inmates per house, 6·0. Respecting the distribution of the population, I quote the following from the General Census Report:—'Containing as it does much hilly and swampy land, the District is not densely peopled. All along the southern frontier, ranges of spurs run out from the Tipperah Hills, which may be said to be almost, if not entirely, uninhabited. There is also a large amount of waste land in Látu *thánd*, adjoining Cáchár. The most densely populated parts are the central and south-western *thánds*. It has been found impossible, however, to calculate the average density of the population in each *thánd*, satisfactory data for the purpose not being forthcoming.' In order to test the accuracy of the Census, the returns for certain *thánds* and villages were subjected to a careful scrutiny by means of a fresh enumeration, and found to be correct.

The following table illustrates the distribution of the population in each police circle or *thánd*. As the separate area of each *thánd* has not been given, it is impossible to give detailed averages as to density of population, etc.:—

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POPULATION OF EACH POLICE CIRCLE (*Thánd*) IN SYLHET DISTRICT, 1872.

Thánd.	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages calculated by Census Officers.				
					Persons per Square Mile.	Villages, *Mauzás*, or Townships per Square Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Square Mile.	Persons per House.
Dharmpásá,	...	375	13,898	95,240	...	...	254	...	6·9
Sonámganj,	...	231	10,879	60,519	...	...	262	...	5·6
Chhaták,	...	680	33,422	205,053	...	...	302	...	6·1
Párkul,	...	439	21,150	147,570	...	...	336	...	7·0
Tájpur,	...	621	14,415	99,430	...	...	160	...	6·9
Nabíganj,	...	429	21,142	110,006	...	...	256	...	5·2
Abidábád,	...	325	14,807	88,566	...	...	273	...	6·0
Sankharpásá,	...	305	14,342	78,864	...	...	259	...	5·5
Lashkarpur,	...	524	33,708	177,573	...	...	339	...	5·3
Noákhálí,	...	181	11,065	74,338	...	...	411	...	6·7
Rájnagar,	...	271	23,042	109,943	...	...	406	...	4·8
Hingájiá,	...	201	14,421	98,893	...	...	492	...	6·9
Látu,	...	674	39,425	268,433	...	...	398	...	6·8
Mulágul,	...	112	8,850	47,477	...	...	424	...	5·4
Jáintiápur,	...	105	5,753	25,106	...	...	239	...	4·4
Gosáinghát,	...	116	6,275	32,528	...	...	280	...	5·2
District Total,	5383*	5589	286,594	1,719,539	319	1·04	308	53	6·0

* According to Survey, the actual area of the District is 5440·40 square miles.

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE. — The total population of Sylhet District consisted, in January 1872, of 1,719,539 persons—namely, 880,330 males, and 839,209 females; proportion of males, 51·2 per cent. Classified according

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to religion and age, the Census gives the following results:—Hindus —under twelve years of age, males 159,486, and females 126,855; total, 286,341: above twelve years of age, males 280,717, and females 292,176; total, 572,893. Total Hindus of all ages, males 440,203, and females 419,031; grand total, 859,234, or 50·0 per cent. of the District population; proportion of males in total Hindus, 51·2 per cent. Muhammadans—under twelve years of age, males 192,970, and females 158,508; total, 351,478: above twelve years of age, males 244,164, and females 258,489; total, 502,653. Total Muhammadans of all ages, males 437,134, and females 416,997; grand total, 854,131, or 49·7 per cent. of the District population; proportion of males in total Muhammadans, 51·2 per cent. Christians—under twelve years of age, males 28, and females 23; total, 51: above twelve years of age, males 50, and females 58; total, 108. Total Christians of all ages, males 78, and females 81; grand total, 159. Other denominations not separately classified, consisting of aboriginal races and tribes professing primitive forms of faith—under twelve years of age, males 1140, and females 1057; total, 2197: above twelve years of age, males 1775, and females 2043; total, 3818. Total 'others' of all ages, males 2915, and females 3100; grand total, 6015, or ·3 per cent. of the District population. Population of all religions—under twelve years of age, males 353,624, and females 286,443; total, 540,067: above twelve years of age, males 526,706, and females 552,766; total, 1,079,472.

The percentage of children not exceeding twelve years of age in the population of different religions is returned in the Census Report as follows:—Hindus—male children 18·6, and female children 14·7 per cent.; proportion of children of both sexes, 33·3 per cent. of the Hindu population. Muhammadans—male children 22·6, and female children 18·5 per cent.; proportion of children of both sexes, 41·1 per cent. of the Muhammadan population. Christians—male children 17·6, and female children 14·5 per cent.; proportion of children of both sexes, 32·1 per cent. of the Christian population. Other denominations, male children 19·0, and female children 17·6 per cent.; proportion of children of both sexes, 36·6 per cent. of the 'other' population. Population of all religions, male children 20·6, and female children 16·7 per cent.; proportion of children of both sexes, 37·3 per cent. of the total District population.

INFIRM POPULATION. — The total number and percentage of insanes, and of persons afflicted with certain infirmities, in Sylhet

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District, is thus returned in the Census Report:—Insanes—males 414, and females 143; total, 557, or ·0324 per cent. of the District population. Idiots—males 79, and females 23; total, 102, or ·0059 per cent. of the population. Deaf and Dumb—males 374, and females 147; total, 521, or ·0303 per cent. of the population. Blind —males 1369, and females 630; total, 1999, or ·1163 per cent. of the population. Lepers—males 1512, and females 220; total, 1732, or ·1007 per cent. of the population. The total number of male infirms amounts to 3748, or ·4257 per cent. of the total male population; number of female infirms, 1163, or ·1385 per cent. of the female population. The total number of infirms of both sexes is 4911, or ·2085 per cent. of the total District population.

Ethnical Division of the People.—The population of Sylhet consists principally of Bengális, Hindus, and Muhammadans, with a sprinkling of Assámís, Manipurís, Tipperahs, Cácháris, Hájangs, and Kukís. The Census Report ethnically divides the population into the following eight classes:—Non-Asiatics, viz. Europeans 43, and Eurasians 8; non-Indian Asiatics, 5973; Indian aboriginal tribes, 11,515; semi-Hinduized aborigines, 170,881; Hindus and people of Hindu origin, 676,987; Muhammadans, 854,131; Magh, 1: grand total, 1,719,539.

I take the following details from Mr. C. F. Magrath's District Census Compilation. The list of Hindu and semi-Hinduized castes will be reproduced on a subsequent page, but arranged in a different order, as far as possible according to the rank which they hold in local estimation:—

Name of Nationality, Tribe, or Caste.	Number.	Name of Nationality, Tribe, or Caste.	Number.
I.—NON-ASIATICS.		III.—ASIATICS.	
European—		*A.—Other than Natives of India and British Burmah.*	
English, . . .	28	Manipurí, . . .	5,715
Irish, ...	6	Nepálís, . . .	258
Scotch, . . .	5	Total, .	5,973
Welsh, . . .	4		
Total, .	43	*B.—Natives of India and British Burmah.*	
II.—MIXED RACES.		1. *Aboriginal Tribes.*	
Eurasians, . . .	8	Bhar, ...	8

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Name of Nationality, Tribe, or Caste.	Number.
1. *Aboriginal Tribes—continued.*	
Bhumij,	119
Gáro,	233
Hájang,	1,188
Cáchári,	82
Khásiá,	2,755
Kol,	180
Kukí,	2,055
Lushái,	450
Mech,	4
Nat,	838
Paháriyá,	446
Rábhá,	22
Santál,	26
Tipperah,	3,108
Uráon,	1
Total,	11,515
2. *Semi-Hinduized Aborigines.*	
Bágdí,	250
Baheliyá,	50
Chámár,	1,423
Chandál,	117,457
Dom,	35,528
Dosádh,	105
Ghásí,	143
Hárí,	3,538
Kaorá,	75
Koch,	5
Rájbansí,	13
Mahílí,	2,595
Mál,	7,074
Mihtar,	602
Bhuimálí,	1,825
Pásí,	10
Shikárí,	188
Total,	170,881
3. *Hindus.*	
(i.) Superior Castes.	
Bráhman,	46,967
Rájput,	2,768
Ghátwál,	82
Total,	49,817

Name of Nationality, Tribe, or Caste.	Number.
(ii.) Intermediate Castes.	
Baidya,	3,291
Bhát,	276
Káyasth,	90,042
Total,	93,609
(iii.) Trading Castes.	
Gandhabaniyá,	3,372
Khatrí,	7,104
Subarnabaniyá,	956
Total,	11,432
(iv.) Pastoral Castes.	
Goálá,	8,519
(v.) Castes engaged in preparing Cooked Food.	
Gánrár,	121
Rarhí,	426
Madak,	1,060
Halwái,	1,182
Total,	2,789
(vi.) Agricultural Castes.	
Baruí,	15,036
Támbuli,	1,491
Kaibartta,	134,523
Koerí,	319
Kurmí,	549
Málí,	35,946
Sadgop,	270
Súdra,	21,690
Total,	209,824
(vii.) Castes engaged chiefly in Personal Service.	
Behárá,	2,291
Dhánuk,	183
Dháwá,	3
Dhobá,	22,545
Hajjám or Nápit,	20,312
Kahár,	1,354
Total,	46,688

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Name of Nationality, Tribe, or Caste.	Number.
(viii.) Artizan Castes.	
Kámár (blacksmith),	6,530
Kánsárí (brazier),	147
Kumbhar (potter),	16,233
Láherí (lacworker),	9
Sankhárí (shell-cutter),	18
Sonár (goldsmith),	549
Sunri (distiller),	29,095
Sutradhar (carpenter),	13,097
Telí (oilman),	19,845
Total,	85,523
(ix.) Weaver Castes.	
Jugí,	82,058
Kapálí,	1,232
Tántí,	2,807
Total,	86,097
(x.) Labouring Castes.	
Beldár,	1,564
Chunárí,	237
Dháli,	37
Matiyál,	2
Patiyál,	139
Total,	1,979
(xi.) Castes occupied in selling Fish and Vegetables.	
Pundárí,	91
(xii.) Boating and Fishing Castes.	
Gonrhí,	18
Jaliyá,	5,652
Jhál,	4,230
Machuá,	37
Málá,	1,290
Patuní,	41,855
Pod,	147
Tior,	772
Total,	54,001

Name of Nationality, Tribe, or Caste.	Number.
(xiii.) Dancer, Musician, Beggar, and Vagabond Castes.	
Baití,	1,845
Dhakuná,	165
Dhulí,	5,722
Nagárchí,	178
Total,	7,910
(xiv.) Persons enumerated by Nationality only.	
Assámís,	646
Hindustání,	2
Total,	648
(xv.) Persons of Unknown or Unspecified Castes,	9,807
Grand Total of Hindus,	668,734
4. *Persons of Hindu Origin not recognising Caste.*	
Vaishnav,	7,997
Sanyásí,	148
Native Christians,	108
Total,	8,253
5. *Muhammadans.*	
Mughul,	10
Pathán,	636
Sayyid,	1,287
Shaikh,	371
Unspecified,	851,827
Total,	854,131
6. *Burmese.*	
Magh,	1
Total of Natives of India,	1,713,515
Total of Asiatics,	1,719,488
Grand Total,	1,719,539

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ABORIGINAL TRIBES.—The Kukís have long been notorious for their attacks on the peaceable inhabitants of the plains, and have proved themselves very troublesome along the Sylhet frontier. A few of them now reside within the limits of the District. The Census Report returns their number in Sylhet at 2055. In some places they go about perfectly naked when at home, and only wear a piece of loose cloth when they leave their villages, not so much for the sake of decency as to avoid ridicule. A full account of this tribe has been given in the Statistical Account of Bengal (Chittagong Hill Tracts, vol. vi.). The Khásiás (2755 in number) are an athletic race of mountaineers, inhabiting the hills to the north of the District. Many of them have adopted Hinduism, and have obtained admission among the Súdra castes. For a description of this tribe, see the Statistical Account of the Khásí and Jáintiá Hills. The Tipperahs in Sylhet number 3108. In some parts of the District they are classed as Vaishnavs, or Vishnuvite religious mendicants, who abstain from eating flesh of any sort. The other Tipperahs of the District also call themselves Hindus, but eat flesh of all descriptions, with the exception of that of the cow. They worship fourteen minor gods, and one Burí Debatá (Siva). The headquarters of this tribe is the Native State of Tipperah, and a full account of them (including their early history) has been given in the Statistical Account of Bengal (vol. vi.). The Hájangs, who come from the Gáro Hills, are also nominally Hindus, but will eat anything in the shape of meat. According to the Census Report, they are 1188 in number in Sylhet, and are principally to be found in the north-western part of the District adjoining Maimansinh. With the exception of the Manipurís (5715 in number), who are a thriving and industrious race, the social position of the Hill tribes is very low. Their chief occupation is nomadic agriculture. The Tipperahs and Kukís especially follow the *júm* system of cultivation. A patch of forest land on a hillside is cleared, the timber and brushwood being burnt on the spot. This is cultivated for three or four years, after which it is abandoned for another similar clearing.

HINDU CASTES.—The following is a list of Hindu castes met with in Sylhet District, arranged as far as possible according to the order in which they rank in local public esteem, and showing their occupations, etc. The figures indicating the number of each caste are taken from Mr. C. F. Magrath's District Census Compilation :—

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HIGH CASTES.—The following eleven rank highest:—(1) Bráhman; members of the priesthood, and spiritual instructors; they are also largely engaged in worldly pursuits, many of them being landed proprietors, while others are employed as subordinate Government officers, writers, clerks, etc. There are no Kulin Bráhmans in the District. As a class, the Bráhmans of Sylhet are generally well-to-do and highly respected. The Census Report returns their number at 46,967. (2) Kshattriya; the second or warrior caste in the ancient Hindu social system. At the present day it is believed that no pure Kshattriyas are to be found, at least in Bengal, although some of the trading castes claim the rank. The Census Report does not include the Kshattriyas among its castes, but in its list of trading and mercantile castes it returns the Khatrís, who, although now engaged in trade, claim to belong to the ancient or warrior caste. In Sylhet District the number of Khatrís is given as 7104. They are, generally speaking, rich men. Most of the Manipurís also claim the rank of Kshattriya. (3) Rájput; employed in military or police service; 2768 in number. (4) Ghátwál; a subdivision of Rájputs, formerly employed to keep the hill passes clear of robbers, and now as a superior class of police; 82 in number. (5) Baidya; hereditary physicians by caste occupation, but now occupied in a variety of other avocations open to respectable men; 3291 in number. (6) Káyasth; the writer caste of Bengal, but its members are now to be found following almost every kind of remunerative employment; 90,042 in number. (7) Sunrí or Surí; distillers and wine sellers by caste occupation; most of them, however, have abandoned their hereditary employment, and have taken to trading, clerkships, etc. These term themselves Sháhas. The caste, which is regarded as a very low one in Bengal Proper, is held in considerable esteem in Sylhet, ranking immediately after the Káyasth; intermarriage is said to take place between the two castes. The Census Report returned the number of Sunrís or Sháhas in Sylhet at 29,095. (8) Agradani; receivers of gifts and offerings at *sraddhas* or Hindu funeral obsequies. They are Bráhmans by caste, but are considered to have lapsed from pure Bráhmanhood owing to their indiscriminate acceptance of alms. The Census Report does not return them separately, their numbers being apparently included with the pure Bráhmans. (9) Acharjyá; also a degraded class of Bráhmans, who support themselves as astrologers in writing horoscopes, making earthen idols, etc., and also by begging. Their numbers are not returned sepa-

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rately in the Census Report, where they are included with those of the Bráhmans proper, but they are said to be not numerous in the District. (10) Bhát; bards and genealogists. They claim to be fallen Bráhmans, and wear the sacred Bráhmanical thread; but the rank is not conceded to them, and the Census Report returns them as a separate caste, giving their number at 276. (11) Gandhabaniyá; traders, grocers, and spice dealers; 3372 in number.

INTERMEDIATE CASTES.—(12) Nápit or Hajjám; barbers; 20,312 in number. (13) Kámár; blacksmiths; 6530 in number. (14) Kumbhar; potters; 16,233 in number. (15) Kánsárí; braziers, coppersmiths, and workers in bell metal; 147 in number. (16) Madak or Kurí; sweetmeat makers; 1060 in number. (17) Málí; gardeners and flower sellers; 35,946 in number. (18) Támbulí; growers and sellers of *pán* leaves, also traders; 1491 in number. (19) Báruí; growers of the *pán* shrub; 15,036 in number. (20) Goálá; cattle-dealers, milkmen, etc.; 8519 in number. (21) Telí; oil-sellers, and also general traders; 19,845 in number. (22) Sadgop; the highest of the cultivating castes; 270 in number. (23) Súdra; cultivators; 21,690 in number. (24) Kaibartta; cultivators and fishermen, the most numerous caste in the District; 134,523 in number. (25) Koerí; cultivators; 319 in number. (26) Kurmí; cultivators; 549 in number. (27) Subarnabaniyá; jewellers and bankers; 956 in number. (28) Halwái; confectioners; 1182 in number. (29) Gánrár; preparers of parched grain; 121 in number. (30) Rarhi; preparers of parched grain; 426 in number. (31) Sankhárí; makers of shell bracelets; 18 in number. (32) Láherí; lac-workers; 9 in number. (33) Sonár; gold and silver smiths; 549 in number. (34) Sutradhar; carpenters; 13,097 in number. (35) Khandikár; workers in ivory and makers of musical instruments. Not mentioned in the Census Report, but returned by the Deputy-Commissioner as a separate caste; very few in number. (36) Kahár; palanquin-bearers and domestic servants in respectable families; 1354 in number. (37) Behára; palanquin-bearers, and employed in personal service; 2291 in number.

LOW CASTES.—(38) Dhobá; washermen; 22,545 in number. (39) Dhánuk; employed in personal service; 183 in number. (40) Dháwá; employed in personal service; 3 in number. (41) Jugi; weavers; 82,058 in number. (42) Tántí; weavers; 2807 in number. (43) Kapálí; weavers; 1232 in number. (44) Koch; cultivators and fishermen, etc.; 5 in number. (45) Rájbansí; a

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subdivision of the foregoing; 13 in number. (46) Gonrhí; harpoon fishermen; 18 in number. (47) Jaliyá; fishermen; 5652 in number. (48) Jhál; a subdivision of the foregoing; 4230 in number. (49) Machuá; fishermen; 37 in number. (50) Málá; fishermen and boatmen; 1290 in number. (51) Pod; fishermen and boatmen; 147 in number. (52) Patuní; fishermen and ferry keepers; 41,855 in number. (53) Tior; fishermen; 772 in number. (54) Pundárí; sellers of fish and vegetables; 91 in number. (55) Chunárí; makers of shell lime; 237 in number. (56) Beldár; labourers; 1564 in number. (57) Matiyál; diggers and labourers; 2 in number. (58) Patiyál; labourers; 139 in number. (59) Dhálí; labourers; 37 in number. (60) Chandál; cultivators, fishermen, and labourers; the second most numerous caste in the District, 117,457 in number. (61) Baití; musicians and dancers; 1845 in number. (62) Dhakuná; 165; (63) Dhulí; 5722; and (64) Nagarchí; 178 in number; all musicians and dancers. (65) Baheliyá; labourers and cultivators; 50 in number. (66) Chámár; leather dealers and shoemakers; 1423 in number. (67) Dom; mat-makers and fishermen; 35,528 in number. (68) Dosádh; swineherds; 105 in number. (69) Ghásí; swineherds; 143 in number. (70) Hárí; sweepers; 3538 in number. (71) Káorá; swineherds; 75 in number. (72) Mahilí; labourers; 2595 in number. (73) Mál; snake-charmers; 7074 in number. (74) Mihtár; sweepers; 602 in number. (75) Bhuimálí; a subdivision of the foregoing; 1825 in number. (76) Pásí; makers of palm wine (*tárí*); 10 in number. (77) Shikárí; huntsmen; 188 in number.

IMMIGRATION AND EMIGRATION.—The principal immigration into the District is from Manipur, and to a small extent from the State of Hill Tipperah and the Khásí and Jáintiá Hills. The incomers generally live in separate villages by themselves, and do not amalgamate with the rest of the population. The great majority settle permanently in the District, but a few return to their original homes with their savings. The Manipurís in the town of Sylhet, of whom there is a large settlement, carry on a considerable trade in cloth manufactured by themselves. Those who are settled in the rural parts cultivate land on the skirts of the hills. They have done much towards clearing and reclaiming jungle lands, but as soon as the soil becomes fit for regular cultivation, they have, in many instances, been ousted by Bengálís. The Khásiá immigrants work as

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labourers and artizans, and also carry on a trade in oranges, cotton, honey, bees-wax, and other products of their native hills. Labourers, but not in any great numbers, are imported from the Districts of Western Bengal to work on the tea plantations. These are either Santáls or low-caste Hindus. Many of them permanently settle in the District when the term of their contract has expired. There is no appreciable emigration from Sylhet.

RELIGIOUS DIVISION OF THE PEOPLE.—The population of Sylhet is made up of Hindus and Muhammadans in almost equal numbers, together with a handful of Christians and of aboriginal tribes who still retain their primitive forms of faith, and worship the spirits of the waters and forests. As already stated, the total population amounts to 1,719,539 persons—namely, 880,330 males, and 839,209 females. Of these, the Hindus (as loosely grouped together for religious purposes) number 859,234, or 50 per cent.; Muhammadans, 854,131, or 49·7 per cent.; Christians, 159; and 'others,' 6015, or ·3 per cent.

The Hindus are returned by the Census as numbering 440,203 males, and 419,031 females; total, 859,234, or 50 per cent. of the District population; proportion of males in total Hindus, 51·2 per cent. The Hindus, here as elsewhere, are divided into two classes, viz. those who specially worship Siva or his wife Kálí, and those who worship Vishnu, the latter forming the majority. A new sect has lately sprung up among the Vishnuvites, locally known as Kisárí-bhajan, and in Bengal as Kartá-bhájá. Its members acknowledge one god or Great Master (*kartá*), and, in Sylhet at least, are said to repudiate all caste distinctions, in practice as well as theory. A more detailed account of this sect will be found in my Statistical Account of Bengal (vol. ii. Nadiyá District, pp. 53-57). The most venerated Hindu temples in Sylhet are the following:—(1) Rúpnáth, in the hills above Jáintiápur. This temple is situated just beyond the boundaries of the District, within the jurisdiction of the Khásí and Jáintiá Hills; but it is greatly resorted to by people from Sylhet Proper and the Jáintiá plains. (2) Pháljur, in the *parganá* of the same name in the Jáintiá plains. Human sacrifices were formerly offered at this temple, a practice which led to the annexation of the Jáintiá plains in 1835, and their incorporation with Sylhet District. (3) The Jáinteswárí temple at Jáintiápur. (4) Mahá-prabhu, in *parganá* Dháká-dakshin. (5) Siddheswar, in *parganá* Chápghát. (6) Nirmái Siva, in *parganá* Satgáon. (7) Básudeo. These seven are all

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shrines of great antiquity. (8) Bithalang Akhrá, a building of recent date, which is said to have been the largest and best endowed temple in the old Dacca Division. The religious ceremony of *nagar-kartan* is described as being peculiar to Sylhet District. It consists of a torchlight procession in time of cholera outbreaks to propitiate Káli, the wife of Siva, the All-Destroyer. A new religious sect has sprung up among the Kaibarttas, founded about eighty years ago by a certain Rám Krishna Gosáin, a member of that caste, who is traditionally said to have received his inspiration from a Musalmán saint. He established an *akhrá*, or religious community, in *parganá* Bimangal, where he now lies buried; and at the present day his disciples refuse to touch either cow-dung or the leaves of the *tulsí* plant, both of which things are held in veneration by orthodox Hindus, but abhorred by Muhammadans.

There are three communities of the Brahma Samáj in the District. The principal one, which is situated in Sylhet town, was established in October 1862 by a native gentleman who occupied the post of Deputy-Magistrate. For nearly four years the Samáj had no fixed home, and the few members were obliged to assemble in private houses for the performance of their services. Their number, however, gradually increased, and in 1866 a small building was erected by subscription, in which the members now meet every Sunday and Friday. In 1870 the numerical strength of the Samáj was estimated at about 50, of whom 1 was a pleader in the Court, 6 were students, 23 Government servants, and the rest small landholders or petty traders. The majority are natives of Sylhet, only 11 having come from Dacca or other Districts. The other two communities of the Bráhma Samáj were established about 1866 in the rural parts of the District, one at Tilaghar and the other at Chhaták. Neither of these possesses more than eight or ten members, but it is said that they are making steady progress.

The Musalmáns number 437,134 males, and 416,997 females; total, 854,131, or 49·7 per cent. of the total population; proportion of males, 51·2 per cent. They are most numerous in the *thánás* of Chhaták, Párkhul, Mulágul, and Sonámganj. In point of social rank they take precedence of the Hindus, but Islám does not appear to be now making much progress in the District. A convert, however, is occasionally obtained from among the low castes of the Hindu community, who change their faith from interested motives. Nearly the whole of the Musalmáns of Sylhet are Sunís; only one or two

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families belong to the Shiáh sect. Of the Sunís many have joined the reforming sect of Faráizís, and there are also some Wahábís among the well-to-do classes. The principal mosque in the District is that known as the Sháh Jalál Dargah in Sylhet town. There is also a mosque of some note at Baniáchang.

The Christians, according to the Census Report, number 78 males and 81 females; total, 159. Of these, 43 are Europeans, and 8 Eurasians, leaving 108 for the native converts. The latter are represented by two communities,—a small body of Protestants in Sylhet town, numbering about ten families; and a Roman Catholic colony of cultivators at Badarpur in the north-east of the District. A Protestant Mission was first established at Sylhet in about 1850, but for some years past there has been no resident missionary. The converts as a class are in a stage above absolute poverty, and some of them have obtained employment in Government service.

The 'others' of the Census Report, who represent the residuum not separately classified according to religion, mostly consist of immigrant hill tribes from beyond the British frontier, who have already been described. They number 2915 males, and 3100 females; total, 6015, or ·3 per cent. of the total District population.

Distribution of the People into Town and Country: Sylhet Town.—The only town in the District is Sylhet, situated on the north bank of the Surmá river, in latitude 24° 53′ 22″, and longitude 91° 54′ 40″. According to the experimental Census of 1869, it contained 7660 houses, and a population of 18,136 souls. The regular Census of 1872 ascertained the actual population to be 16,846, thus classified:—Hindus—males 5093, females 3594; total, 8687. Muhammadans—males 4188, females 3901; total, 8089. Christians—males 31, females 37; total, 68. 'Others'—2 males. Sylhet town is the only municipality in the District; it is established under Act vi. (B. C.) of 1868. According to the Census Report, the gross municipal income in 1871 was £1126, 10s. 0d., and the gross municipal expenditure £649, 2s. 0d., the average incidence of municipal taxation being 10 *ánnás* 9 *pies* or 1s. 4d. per head of the population. The houses of the European residents are situated along the river bank; and besides the usual offices, there is a handsome church. Sylhet town is also the principal seat of trade in the District. Its imports consist of cotton goods, hardware, earthenware, salt, clarified butter, fine oil, sugar, gram, *kaldi*, *mug*, *arhar*, wheat, onions, tobacco, pepper, chillies, garlic, spices, arrow-

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root, betel-nuts, potatoes, tamarinds, paper, wine, silk, cloth, soap, etc.; the exports are rice, cotton, hides, buffalo horns, *sítalpáti* mats, leaf umbrellas, cane, rubber, *tezpát*, etc.

The following figures are taken from the Municipal Report for the Province of Assam for 1876-77. In that year the total income of the Sylhet township amounted to £1768, 16s. 6d., as compared with £617, 16s. od. in the preceding year. This increase is due to the receipts from ferries being credited in the accounts. The total income is thus made up:—Tax on houses, etc., £551, os. 1d.; tolls and ferries, £1055, 12s. 4d.; miscellaneous, £162, 4s. 1d. The total expenditure was £2119, 8s. 10d., against £896, 19s. 10d. in the preceding year. The chief items were: Roads, £1160, 7s. 7d.; police, £286, 15s. od.; collection expenses, £209, 8s. od.; conservancy, £171, os. 5d. Including a balance brought forward from the preceding year, a balance was left in hand of £510, 13s. 2d. at the close of 1876-77. The incidence of taxation was about 15 *ánnás*, or 1s. 10½d.; but if ferry tolls are excluded, as not directly falling upon the inhabitants of the town, the average is reduced to 8 *ánnás*, or 1s.

Minor Towns.—The following are the smaller towns and larger villages important as seats of commerce, with a list of the chief articles of import and export at each:—(1) Chhaták, on the Surmá river; imports, cotton goods, salt, sugar, gram, clarified butter, oil, pepper, tobacco, tamarind, chillies, onions, betel-nut, hardware, earthenware, thatching grass, etc.; exports, lime, oranges, and honey extracted from oranges. The exports are all productions of the Khásí and Jáintiá Hills. (2) Sonámganj; imports, the same as Chhaták; exports, limestone brought down from the hills, dried fish, and *tezpát*. (3) Ajmeriganj, in the south-west of the District; imports as above; exports, rice, dried fish, fish oil, *nal* mats, clarified butter, and molasses. Bamboos are brought down in small rafts, sold to the traders, and exported in larger rafts. (4) Bálághanj, in the centre of the District on the north bank of the Kusiárá river; imports, cotton goods, salt, sugar, gram, clarified butter, oil, pepper, tobacco, tamarind, chillies, hardware, onions, potatoes, earthenware, cloth, pulses, etc.; exports, rice, mustard, linseed, and *sítalpáti* mats. (5) Habíganj; imports as above; exports, rice, fine molasses, cotton, and linseed. The fine, light-coloured molasses called *lali* is said to be peculiar to the south-west of this District. (6) Nabíganj; imports as above; exports, rice,

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sítalpáti mats, and linseed. (7) Bahádurpur; imports as above; exports, rice, molasses, linseed, and bamboos. (8) Karímganj; imports, pulses, salt, tobacco, cloth, cane, thatching grass, and bamboos; exports, rice, linseed, mustard, oil, and cotton. (9) Shámsherganj; imports, spices, pulses, pepper, salt, tobacco, cloth, and cotton; exports, rice, linseed, molasses, *sítalpáti* and bamboo mats. (10) Gobindganj; imports as above; exports, rice, linseed, and mustard seed. (11) Mutiganj; imports as above; exports, rice, linseed, molasses, *sítalpáti* and bamboo mats. (12) Dohalia; imports, *khesárí* and other pulses, pepper, salt, tobacco, betel-nut, oranges, cloth, etc.; exports, oranges, limestone, *tezpát*, etc.

According to the Census Report of 1872, the total number of villages or *mauzás* in Sylhet District is 5589, thus classified according to population:—With less than 200 inhabitants, 2545; more than 200 and less than 500, 2109; less than 1000, 769; less than 2000, 138; less than 3000, 18; less than 4000, 8; less than 5000, 1; between 15,000 and 20,000, 1, viz. Sylhet town. As in the rest of Bengal and Assam, the people show no tendency towards urban life. The Census Report returns the number of ordinary cultivators at 301,844, or 57 per cent. of the total adult male population.

THE MATERIAL CONDITION OF THE PEOPLE.—Owing to various local causes, the material condition of the people in Sylhet is comparatively good. The peculiar character of the Land Settlement, by conferring proprietary rights in the soil on the general body of the cultivators, has prevented the rise of large *zamíndárs*, and distributed widely the profits derived from the export of agricultural produce. Where not ruined by excessive floods, the soil is very fertile, and requires little labour in its cultivation. Besides inexhaustible supplies of rice, the District also produces jute; and the European demand for these two staple commodities has distinctly raised the material condition of the cultivating class in Sylhet, as elsewhere throughout Eastern Bengal. The population generally are described as contented and independent.

DRESS, DWELLINGS, FOOD, ETC.—The ordinary dress of a well-to-do shopkeeper consists of a waistcloth (*dhutí*), a cotton shawl (*chádar*), a cotton head-dress (*págrí*), and occasionally a coat (*pirán*) and a pair of shoes. The clothing of a common peasant consists simply of a waistcloth and cotton shawl, with the addition, in the case of Musalmáns, of a closely-fitting cotton skull-cap. A

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well-to-do shopkeeper generally occupies either a semi-brick-built house, or a substantial mat dwelling, consisting of from three to five rooms. The furniture of such a house is composed of a mat, a thick striped cotton carpet (*satranji*), a wooden bedstead (*takhtaposh*), bedding, a brass lamp, some tin or wooden boxes, brass and bell-metal cooking and eating utensils, baskets, earthen pots, etc. The common class of cultivators occupy huts built by themselves, with such furniture as common mats, poor bedding, a wooden box or two, a few brass utensils for cooking and eating, and some baskets, earthen pots, etc. The building materials are bricks, lime, clay, timber, bamboo, thatching grass, and bamboo mats. Many of the more prosperous peasant proprietors dwell in houses of much the same description as those of the shopkeeping class. The food of a well-to-do shopkeeper consists of rice, salt, oil, fish, pulses, vegetables, spices, tamarinds, and milk occasionally. The food of the peasants does not differ from the above list, except in quality. Fish and fruit are very plentiful in Sylhet; and both these commodities are largely exported to other Districts. The Muhammadans eat meat of all kinds, except pork; the Hindus will only touch pigeons. *Pán* or betel-leaf, *supári* or betel-nut, and tobacco form a large item in the monthly expenditure of every family. A middle-sized household may be taken to consist of seven souls, viz. a man, his wife, two children, and an aged father and mother, with a widowed sister or an unproductive brother. The living expenses of such a household, including fuel, clothing, and washing, are estimated to amount to about £1, 13s. 0d. a month among the shopkeeping class, and for a household of the ordinary peasant class to about £1, 3s. 0d. per month. These estimates are based upon the supposition that all articles of consumption are purchased in the *bázár*; but as a matter of fact, even the shopkeeping class raise the greater part of their food from their own fields.

AGRICULTURE.—RICE constitutes the staple crop of the District, and the one great source of the food supply. The rice crop is divided into three great classes,—*áus*, *kátáriá*, and *áman*,—each of which is again subdivided into several varieties. (1) The *áus* includes varieties known as *borá*, *murálí*, *dumásí*, *chengrí*, and *ratai-jangli*. Of these the *borá* is sown in November, transplanted in January and February, and reaped in April and May. The other varieties are sown in low-lying lands in March and April, and reaped in July and August. (2) The *kátáriá* crop includes *kaulá*,

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achmitá, *bágdár*, *lakshmí-bilas*, *kárkatiá*, *bábriá*, and *bhojún-sáil*. All these are sown in moist fields early in June, and reaped in October and November. (3) The *áman* includes *dhuliá*, *sáil*, *paráng*, and *peki-áman*. These are all sown in the months of March and April in comparatively high lands, with the exception of the last, which requires moisture, and are reaped in December and January. The *sáil* variety is transplanted. The annual production of rice in Sylhet is sufficient to leave a large surplus available for exportation. In the year 1876-77 the registered exports towards Bengal were 214,800 *maunds* of rice, and 433,100 *maunds* of unhusked rice or paddy, the total value being £86,270; and in addition, the adjoining Districts of Cáchár and the Khásí and Jáintiá Hills derive a large portion of their supply from Sylhet.

Oil Seeds.—(1) Mustard (*sarishá*) is grown as an oil seed in both dry and marshy lands, the former of which require previous ploughing, but the latter do not. In the first case the seed is sown in November, and in the second in December; both crops are cut in March. (2) Linseed (*tisi*), including *bakhar*, a sort of spice in common use, is sown in wet lands in December, and reaped in March. It is grown as a second crop on rice lands after the *áman* harvest. (3) Sesamum (*til*) is also grown as a second crop, being sown in dry lands in March and April, and reaped in May and June. In 1876-77 the total registered export of oil-seeds was 56,826 *maunds*, valued at £22,730.

Green Crops.—(1) *Chiná*.—This grain takes the place of rice to some extent in the west and south-west of the District, and consists of two varieties, *bátpaiá* and *káon*. They are sown in wet lands in January, and reaped in April and June respectively. (2) *Kalái* is of two sorts, *thikrá* and *kalái* proper, both grown in wet lands. The first variety is sown in July, and reaped in September; and the latter is sown in November, and reaped in February. The local supply of these varieties of pulse is not equal to the demand; in 1876-77 the registered imports of gram and pulse amounted to 58,670 *maunds*, valued at £10,267. (3) Beans (*sim*) are grown in dry lands, being sown in July and August, and cut from December to February. (4) *Mulá* (radish) is sown in dry lands in November, and cut from January to March. There are two kinds of radish—one grown for food, and the other for oil. The latter is sown thickly, and has scarcely any tubercular root; from the seed an oil is extracted which nearly resembles mustard oil. (5)

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Báigun is sown in dry lands in December, and reaped from February up to the first half of April. (6) Pumpkins (*láu*) are of three sorts—(*a*) *desi* sown in dry lands in August, and cut in December and January; (*b*) *saphri*, sown in August, and gathered from February to June; and (*c*) *kumrá* or *kusmando*, sown in April, and gathered in June and July. (7) Yams (*mukhi*) are sown in moist lands in April, and cut from August to October. The yams of Sylhet are noted for their superior flavour.

THE FIBRES grown in the District are—(1) hemp (*son*), planted in wet lands in October, and reaped in March and April; and (2) jute (*pát*), sown in March, and cut in June. In the year 1876-77, the registered export of jute was 26,977 *maunds*, valued at £8093. (3) Cotton (*kápás*) is grown by the hillmen on the frontier of the District in their little patches of *júm* cultivation, the seed being planted at the same time and in the same holes with rice and all their other crops.

MISCELLANEOUS.—Sugar-cane is planted in May and June, and cut in February and March. That grown by the Manipuris is of excellent quality, and commands a high price. The Collector states that this is the best he has ever seen cultivated in Bengal. The local production of sugar is far from equal to the demand; in 1876-77 the registered imports were valued at more than £29,000. Tea is cultivated in the hilly tracts; it is sown during the cold season, and transplanted in the rains in July and August. An account of the tea gardens is given on a subsequent page. Indigenous arrowroot and tapioca have been found in the District.

RICE CULTIVATION, ETC.—A gradual though considerable decrease in the produce of the rice-growing lands of the District is said to have been going on during the last twenty years, in consequence of permanent injury to the land from floods. No improvement has taken place in the quality of the rice. The local names of rice in the various stages of its growth, and when cooked, are as follow:—The seed is called *bij*; the young plants when they first germinate, *jálá*; the grown-up plants, *chárá*; the ear, *sish*; the immature grain, *kshir*; paddy, *dhán*; rice, *chául*; boiled rice, *bhát*; rice flour, *gunrí*.

The following are the different preparations made from rice:—(1) *Chirá*, paddy steeped a whole night in cold water, and afterwards parched and husked; sold at 13 *sers* per rupee, or a

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fraction under a penny a pound. (2) *Khai* is prepared by first drying paddy in the sun, afterwards exposing it at night in the dew, drying it again the next morning, and then parching and husking it in an earthen pot over a fire. (3) *Ukhrá* is simply *khai* mixed with molasses. (4) *Pachwái* is an intoxicating liquor made from rice. It is prepared by the hill tribes, ostensibly for their private use only, and not for sale; but an illicit traffic in it is carried on to a large extent. (5) Ordinary country spirit distilled from rice sells at 4 *sers* per rupee, or about 4½d. a quart. (6) *Kanjí* is rice allowed to remain in the water in which it is cooked until it becomes sour, when it is eaten in that state.

AREA, OUT-TURN OF CROPS, ETC.—According to the returns in the offices of the Surveyor-General and Boundary Commissioner, the area of Sylhet, after recent readjustments of boundary, is 5440·20 square miles, or 3,481,728 acres. In the Census Report of 1872 the area is taken at 5383 square miles. The area, however, at the time of survey was returned at 5422 square miles, or 3,470,080 acres. Of this, 3729 miles, or 2,386,560 acres, were returned as cultivated; 1293 square miles, or 827,520 acres, as cultivable, but not under cultivation; and 400 square miles, or 256,000 acres, as uncultivable and waste. At the end of the year 1875-76 there remained 448,547 acres of unappropriated cultivable waste lands. The Collector estimates the comparative acreage of land under the principal crops to be as follows:—Rice, 1,540,200 acres; mustard seed, 64,175 acres; linseed, 32,090 acres; sesamum, etc., 32,090 acres; tea, 48,135 acres; jute, hemp, flax, sugar-cane, etc., 80,210 acres. Of the rest, an area of 256,700 acres comprises homestead and *sán* or grass land. A fair out-turn from an acre of land renting at 18s. is about 24 *maunds* or 17½ hundredweights of paddy or unhusked rice, which may be roughly valued at £1, 4s. od.; the produce of land paying half that rental is about 15 *maunds* or 11 hundredweights, value 15s. The value of the paddy crop on the ground is estimated at 8 *ánnás* per *maund*, or 1s. 4d. a hundredweight. A second crop is not usually cultivated on rice lands.

CONDITION OF THE CULTIVATING CLASSES.—One of the chief peculiarities of Sylhet is the smallness of the agricultural holdings. Perhaps in no other District in Bengal has the subdivision of landed property been carried to a greater extent. The Collector reports that three and a half acres would be considered a fair-sized holding for the support of a cultivator with a wife and one child. A farm of

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about five acres and a half is considered a very large holding, and one of below an acre and a half a very small one, for the same sized family. As an instance of the excessive subdivision of property, it may be mentioned that out of seventy-eight thousand estates on the rent-roll of the District, upwards of twenty thousand pay a land tax of not more than 2s. a year. A single pair of oxen is able to cultivate only three and a half acres of land. A farm of five acres in extent will make a husbandman as well off as a respectable retail shopkeeper, but would not enable him to live as comfortably as he could on a money wage of 16s. a month. The greater portion of the peasant class are habitually in debt. Occupancy rights are unknown in the District, the land being all held by tenants-at-will. There are a great number of small proprietors in Sylhet, locally called *tálukdárs*, who own, occupy, and cultivate their hereditary lands without either a superior landlord above them or a sub-holder or labourer of any sort under them. The Census Report of 1872 returns the total number of *tálukdárs* at 15,185, and that of *lákhirájdárs* or holders of revenue-free land at 8885.

Domestic Animals.—For agriculture oxen are used almost exclusively. In the south of the District a few buffaloes are domesticated by the Manipurí cultivators. These animals are of a very fine breed, which is said to have been introduced from beyond the frontier. The animals reared for food are cows, sheep, goats, pigs, fowls, and pigeons; and those for trade are horses, cows, pigs, and goats. A considerable number of elephants are annually caught and stockaded in the *khedás*, and sold either privately or by auction. The value of an ordinary cow is £1, 10s. od.; of an ox, £1; a buffalo, £3; a score of sheep, £5; a score of kids six months old, £2, 10s. od.; and a score of full-grown pigs, £10. The price of a good-sized elephant is about £220.

The various agricultural implements in use are—a plough (*nángal*), yoke (*joyal*), clod-crusher (*rasi*), and spade (*kodáli*). These, together with a pair of oxen, are required to cultivate one 'plough' of land, or three and a half acres. The cattle and implements represent a capital of about £2, 10s. od.

Prices and Wages.—The rates of labour have greatly increased in late years. In 1870 an ordinary day-labourer received 4 *ánnás* or 6d. per diem; his former wages were exactly one-half. An agricultural day-labourer received 3 *ánnás*, or 4½d., where formerly he was only paid 1 *ánná*, or 1½d. A goldsmith earned 8 *ánnás*, or 1s.,

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where formerly he was paid 4 *ánnás*, or 6d. Bricklayers, who formerly received 3½ *ánnás*, or 5d., were then paid 5 *ánnás* or 7d. a day; and carpenters earned 8 *ánnás*, or 1s., against 6 *ánnás*, or 9d., in former years.

In 1870 the price of the best description of cleaned rice was Rs. 2. 2 per *maund*, or 5s. 9d. a cwt.; of the best paddy or unhusked rice, 15 *ánnás* per *maund*, or 2s. 6d. a cwt. Common rice, such as forms the food of the mass of the population, sold at Rs. 1. 10 per *maund*, or 4s. 4d. a cwt.; and common paddy at 11 *ánnás* per *maund*, or 1s. 11d. per cwt. The maximum prices reached during the famine of 1865-66, which only indirectly affected Sylhet District, were Rs. 4 per *maund* or 10s. 8d. a cwt. for rice, and Rs. 1. 5 per *maund* or 3s. 6d. a cwt. for paddy. After the deficient harvest of 1875, the price of rice rose to Rs. 2. 5. 3 per *maund*, or 6s. 5d. a cwt. Indigo is not cultivated in Sylhet. Sugar-cane sold in 1870 at the rate of Rs. 1. 4 or 2s. 6d. per bundle of twenty; *chiní*, or refined sugar, at Rs. 12. 8 per *maund*, or £1, 13s. 6d. a cwt.; and *gúr*, or unrefined molasses, at Rs. 7. 8 per *maund*, or £1, 0s. 6d. a cwt. A description of country spirit, distilled from rice, sells at 9d. to 1s. 2d. a quart, according to its strength. *Pachwái*, or fermented rice liquor, is manufactured by the Kukís and Tipperahs, ostensibly for their own use, and not for sale; but a considerable illicit trade is carried on, as this liquor is now beginning to be appreciated by the Bengálís who live near the hill tracts. In 1870 the average price of fish was returned at 1 *ánná* 6 *pies* per *ser*, or somewhat over 1d. a lb.; of salt (Liverpool), Rs. 4. 11 per *maund*, or 12s. 10d. a cwt.

The following is a price current for miscellaneous articles of trade or produce which prevailed in the market of Sylhet town during 1865-66:—Almonds, £1, 13s. 4d. per cwt.; alum, £1, 6s. 8d. per cwt.; aniseed, £1 per cwt.; antimony, £1, 13s. 4d. per cwt.; arrowroot, £2 per cwt.; barley, 6s. 8d. per cwt.; baskets (common), 1d. each; *bushi* (grain husks for feeding cattle), 3s. per cwt.; brass utensils, £6, 17s. 6d. per cwt.; *bél* fruit (Ægle marmelos), 6s. 8d. per cwt.; beef, £1 per cwt.; bread, £1, 13s. 4d. per cwt.; butter, £2, 13s. 4d. per cwt.; camphor, £8, 3s. 4d. per cwt.; cardamoms, £28, 13s. 0d. per cwt.; carraway seeds, £1, 17s. 4d. per cwt.; *chiretá*, £1, 17s. 4d. per cwt.; cattle, horned (for slaughter), £1, 8s. 0d. each; sheep, grass-fed (for ditto), 5s. each; chillies, £1, 4s. 0d. per cwt.; *chunám* (lime), 1s. 2d. per cwt.; cinnamon, £5, 12s. 0d. per cwt.;

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cotton, £2, 8s. od. per cwt.; charcoal, 2s. per cwt.; cloth, 1s. 6d. per yard; cloves, £4, 8s. od. per cwt.; coffee, £5, 6s. 6d. per cwt.; copper utensils, £7, 3s. 6d. per cwt.; coriander seed, 6s. per cwt.; cubebs, £10, 13s. od. per cwt.; cummin seed, £1, 17s. 4d. per cwt.; *chátis* (small earthenware vessels), 1d. each; *dál-khesári*, 5s. per cwt.; *dál-chini*, 18s. 4d. per cwt.; *dál-musurí*, 9s. 4d. per cwt.; *dál-arhar*, 16s. per cwt.; *dál-mug*, 16s. per cwt.; eggs, 6d. per score; firewood, 9d. per cwt.; flour, £1, 3s. 4d. per cwt.; fowls, large, 10s. per score; fowls, small, 4s. per score; fodder, green, 6¼d. per cwt.; fodder, dry, 7d. per cwt.; garlic, 12s. per cwt.; *ghí*, cow, £3, os. 8d. per cwt.; *ghí*, buffalo, £2, 13s. 4d. per cwt.; ginger, 5s. 4d. per cwt.; gram, 12s. per cwt.; grass, dry, 9d. per cwt.; grass, green, 6d. per cwt.; *gúr* (molasses), 14s. 8d. per cwt.; gum, country, £2, 8s. od. per cwt.; hides, bullock, 2s. 3d. each; hides, buffalo, 3s. 6d. each; honey, £1, 4s. od. per cwt.; honey, orange, £2 per cwt.; jute, 6s. per cwt.; *kalái*, 5s. 4d per cwt.; *káládáná*, £2, 8s. od. per cwt.; *kát karanjá*, 12s. per cwt.; *kalái dál*, 9s. per cwt.; limes, 3d. per score; linseed, 12s. 8d. per cwt.; milk, 9s. 4d. per cwt.; *mug*, 10s. 8d. per cwt.; mustard-seed, 9s. 4d. per cwt.; mutton, £1, 6s. 8d. per cwt.; nutmegs, £7, 6s. od. per cwt.; nails, £2, 13s. 4d. per cwt.; oil-cakes, 3s. per cwt.; oil, castor, £2 per cwt.; oil, cocoa-nut, £2, 13s. 4d. per cwt.; oil, linseed, £2, 18s. 6d. per cwt.; oil, *matiyá*, £2 per cwt.; oil, mustard, £1, 18s. 8d. per cwt.; *átá*, or wheat flour, 18s. per cwt.; onions, green, 6s. per cwt.; onions, dry, 8s. 8d. per cwt.; peas, country, 6s. per cwt.; pepper, black, £1, 17s. 4d. per cwt.; pepper, long red, £2, 8s. od. per cwt.; phials, country, 1s. 3d. per dozen; potatoes, 9s. 4d. per cwt.; raisins, £3, 8s. od. per cwt.; resin, £2, 8s. od. per cwt.; sago, £1, 2s. od. per cwt.; salt, 7s. 4d. per cwt.; sal-ammoniac, 6s. per cwt.; saltpetre, £2, 13s. 4d. per cwt.; salt, £1, 17s. 4d. per cwt.; suet, 15s. 4d. per cwt.; soap, country, £1, 6s. 8d. per cwt.; *suji*, £1, 14s. 8d. per cwt.; *satu*, gram, 12s. per cwt.; straw, paddy, 9d. per cwt.; *sakkar* (unrefined sugar), £1 per cwt.; sugar, crystallized, £3, 6s. 8d. per cwt.; sugar, soft, £1, 13s. 4d. per cwt.; sugar-cane, 3s. per cwt.; *satu-chana*, 17s. 4d. per cwt.; tamarind, 12s. per cwt.; tape, £1, 2s. od. per 100 yards; tea, £13 per cwt.; tobacco, either for eating or smoking, £1, 6s. 8d. per cwt.; tow, £1, 17s. 4d. per cwt.; turpentine £3, 6s. 8d. per cwt.; turmeric, 19s. 4d. per cwt.; thread, £5, 6s. 8d. per cwt.; vinegar, country, 5s. 6d. per dozen bottles; vinegar,

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English, 3s. per bottle; wax, white or yellow, £6, 7s. od. per cwt.; wheat, 12s. 8d. per cwt.; white-metal utensils, £8, 6s. 6d. per cwt.

WEIGHTS AND MEASURES.—The local table of weights for buying and selling in the *bázárs* is as follows:—5 *káchhá* = 1 *chhaták*; 4 *chhaták* = 1 *poyá*; 4 *poyá* = 1 *ser*; 5 *ser* = 1 *pasuri*; 8 *pasuri* = 1 *man* or *maund*. The standard Government *maund* is equal to 82 lbs. avoirdupois. The land measurement generally used in Sylhet is the following:—3 *kránti* = 1 *kauri*; 4 *kauri* = 1 *ganda*; 20 *ganda* = 1 *pan*; 4 *pan* = 1 *rek*; 4 *rek* = 1 *jait*; 7 *jait* = 1 *poyá*; 4 *poyá* = 1 *kiar* or *kidár*; 3 *kiar* = 1 *chauk* (not generally used); 4 *chauk* or 12 *kiar* = 1 *hál* or *kulbá*. All measurements depend upon the *nál*, which is always 12 cubits long; but as the cubit or *háth* ranges from 16 to nearly 22 inches in length in different parts of the country, the quantity of land in a *jait*, which is one square *nál*, and in other denominations of superficial measure, varies considerably. In the Government *nál*, the cubit is $21\frac{5}{8}$ inches in length; and according to this standard, the *hál* or *kulbá* is equivalent to 3 acres, 2 roods, 19 perches, 27 yards, and $7\frac{1}{2}$ feet English measure, or 157,886 square feet. In the plains of Jáintiá, however, the area of all the denominations is larger, as there are 16 cubits in the *nál* in that part of the country. Time measure is as follows:—$7\frac{1}{2}$ *danda* = 1 *prahar* or 3 hours; 8 *prahar* = 1 day and night of 24 hours; 15 days = 1 *paksha*; 2 *paksha* = 1 *mas* or month; 12 *mas* = 1 *batsar* or year.

LANDLESS DAY-LABOURERS.—There is no tendency towards the growth of a distinct class of day-labourers, neither possessing nor renting any land. Many of the poorer peasants are employed in cultivating the lands of others, in addition to looking after their own small holdings. In such cases the men are paid in money, and not by a share of the produce. Women and children are employed in the fields, but only in small numbers as compared with men.

LAND TENURES, ETC.—INTRODUCTORY.—The Land System of Sylhet differs in several important respects from that generally prevalent throughout Bengal, nor does it bear any resemblance to the *mauzáddárí* system of Assam Proper. This is due to the circumstance that the District was in a very backward condition at the time of the Permanent Settlement (1793); and the anomalies unavoidably left at that date have never since been systematically redressed, but have been allowed to give birth to the present state

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of confusion. The chief peculiarities are—(1) the large proportion of the area that is only temporarily settled; (2) the excessive extent to which the subdivision of estates has been carried out; (3) the chronic difficulty concerning the assessment of *ilám* lands; (4) the small number of large *zamínddrs*. Only about one-third of the area of the District was included in the Permanent Settlement, the remaining two-thirds being left unsettled as hills, jungle, *bils*, etc., and returned as unoccupied. Soon afterwards, it was found that the landholders had taken possession of tracts of these waste and unoccupied lands, and annexed them to their own estates. In 1802, in consequence of a circular from the Board of Revenue, directing attention to these unincluded lands, the *patwáris* furnished lists of such lands aggregating 95,000 *háls*, or about 350,000 acres. Even this, however, did not represent the whole unoccupied lands of the District. Advertisements were issued offering these lands for lease, and about 12,000 *háls*, or one-eighth of the whole, were thus taken up under *hálábádí* (new cultivation) leases, granted by Government. In 1869 these *hálábádí mahál*s were placed on the fixed *taují* or revenue roll, and they are now without exception regarded as a portion of the permanently-settled tract. With regard to the remainder of the *hálábádí* lands, a long discussion has been carried on, ever since 1802, with regard to the right of the Government to assess them. The contention of the landlords is that they were included in the area brought under the Permanent Settlement. In 1822 Mr. Tucker was deputed to measure and assess these lands. He reported that a large proportion was unassessed; that the *ámins* (land measurers) were remiss in their duties; that the *patwáris* put obstacles in the way of tracing the lands; and that the *tálukdárs* in possession opposed the Government officers in the execution of their duty, even to the extent of committing breaches of the peace. A general re-measurement was then ordered of the whole District and forthwith commenced, with a view of assessing all lands held in excess of the original settlements; but, owing to difficulties in distinguishing boundaries, the attempt was abandoned. In 1834 Government ordered that the measurements and re-settlements were to be confined to those lands in which the right of Government to assess was beyond dispute. These were distinctively called *ilám* lands, and were supposed to include the difference between the tract included in the Permanent Settlement, together with the *hálábádí* lands, and the total area of the District.

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The *ilám* lands were first brought under regular settlement during 1835 and the ensuing three or four years. The system pursued was the following:—Such lands as were under cultivation were settled with the occupants, if they were willing to engage for them; otherwise they were farmed. The jungle lands were for the most part left unsettled. The terms for which the settlements were made were at first ten years for cultivated, and fifteen years for jungle lands, but the period for both descriptions was ultimately fixed at ten years. The same principles have governed the procedure in all subsequent settlements. On the occasion of a re-settlement, all new lands brought under cultivation since the period of the former settlement are assessed, separate leases being granted. The conditions of the *ilám* leases provide for the assessment of the cultivated lands found in excess of the area specified therein, and specially leave it to the option of the Government to admit the settling party to a fresh engagement. Hitherto the leases have been regularly renewed on their expiry, and in the generality of cases the re-settlements are made at the former rate of assessment. In 1864 the total extent of both *ilám* and *hálábádí* lands was returned at 107,822 *háls* or *kulbás*, being nearly 13,000 *kulbás* in excess of the estimates entered in the *patwárí's* returns of 1802. The settled area was 68,812 *kulbás*, and the lands which were then unsettled, but in respect of which applications were pending, amounted to 39,009 *kulbás*. Of the settled area, only 3616 *kulbás* were cultivated, the remaining being waste. The assessment in the aggregate amounted to £1611, 6s. od., viz. £666, 6s. od. on the cultivated, and £945 on the waste lands. In the meanwhile, the dispute between the landholders and Government as to the right of proprietorship to the land was still going on. It was not till 1869, after a great deal of correspondence with the Collector, the Commissioner, and the Board of Revenue, that a decision was given in favour of the Government. In a final letter, dated the 5th August 1869, the Lieutenant-Governor stated that, looking at the nature of the occupancy of the settlement holders, he was very unwilling to oust them from land which they had reclaimed from waste; and he would not willingly drive them to the alternative of either paying a sum for the purchase of the proprietary title, or of losing their lands as the settlements fell in. Accordingly, orders were given to re-settle these lands for a period of twenty years, as the leases fell in, at a moderate assessment, leaving the tenant a right at the

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end of his lease to buy a Permanent Settlement for the land, by paying a lump sum amounting to five times the yearly assessment. At the expiry of the twenty years' lease, if the holder did not buy a Permanent Settlement, the lands were to be re-measured and re-assessed with reference to the rates paid at the same time by cultivators of other land of the same class; and the lease stipulates that, if he refuses to re-engage his land at these rates, he loses for ever all right and interest in the tenure.

The re-settlement of the *ilám* lands was taken in hand in 1872, in accordance with the instructions contained in the letter of the Bengal Government already referred to. Up to 31st March 1876, out of a total of 3180 *ilám* estates with an aggregate area of about 430,000 acres, 2506 estates with an area of 134,510 acres had been measured, and 1654 estates with an area of 29,690 acres had been re-settled. On these 1654 estates the revenue has been raised from Rs. 5133 to Rs. 22,412, or more than fourfold. This large increase has been effected merely by imposing on the cultivated area, disclosed by the new measurement, the same rate as that previously current for other lands in the neighbourhood. The total cost of the settlement operations up to date is more than covered by a year and a half's receipts of the additional revenue. The period of settlement is twenty years, the leases terminating in 1892. Out of the total number of estates already dealt with, four have claimed a permanent settlement, and twenty-one (with an aggregate area of only 2½ acres) have redeemed their revenue in perpetuity. At the same time, certain Government *khás maháls* and 'resumed temporarily-settled estates' have been re-settled for a term ending in 1907, which has been declared to be the settlement year for Sylhet. By these proceedings 667 estates, with an area of 5218 acres, had been settled by the end of March 1876, and the revenue raised from Rs. 4471 to Rs. 4927. As compared with this small increase, the cost incurred has been heavy.

List of Land Tenures.—The following list of the different land tenures recognised in Sylhet is derived from pp. 292-293 of *The History and Statistics of the Dacca Division*:—'There are at present thirty-three different names of land tenures, which may be divided into three classes, viz. permanently-settled estates, temporarily-settled, and rent-free estates.

'(1) *Permanently-settled Estates.*—(*a*) The estates settled by Mr. Willes in 1793, known as *dah-sála*. (*b*) *Hálábádí muddámí*, estates

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for the most part settled in 1802. These, excepting in Baniáchang, were a portion of the *ilám* land, and were only brought on to the fixed rent-roll (*taují*) in 1869. (*c*) *Baziafti mudáimí*, estates formerly revenue-free, which have been resumed and permanently settled. These comprise—(1) *debottar*, lands assigned for the worship of the gods; (2) *bráhmottar*, for the support of the Bráhman priesthood; (3) *chirághi*, for keeping lamps in tombs and mosques; (4) *madad-mash*, for the maintenance of religious Musalmáns; (5) *shirní*; (6) *belambárí*; (7) *siga Muhammad Alí Khán*; (8) *ghár bandobasti*; (9) *roziná*, an allowance of land in lieu of pension; (10) *dár-us-shafá*, lands for the maintenance of hospitals; (11) *tankár*, lands assigned for the pay of servants, etc.; (12) *nánkár kánúngo*, lands assigned for *kánúngos* or village accountants; (13) *khánábárí*, rent-free lands adjoining the house; (14) *húr*; and (15) *izád* estates. (*d*) *Khás mudáimí*, estates of which Government has sold the proprietary right.

'(2) *Temporarily-settled Estates.*—(*a*) *Ilám* estates, consisting of land excluded from the Permanent Settlement as not having been then under cultivation. The *ilám* returns were made in 1802-5, but the only portions settled before 1835 were the *hálábádí* or newly-cultivated estates referred to above. (*b*) *Nánkár patwárígirí*, land granted to the *parganá patwárís*, and resumed on the abolition of the office of *patwárí* in 1833. (*c*) *Khás muadi*, estates bought in by Government at auction and farmed out. (*d*) *Char bharat*, or alluvial accretions. In Bengal such accretions belong to the adjoining landowner, but a different rule obtains in this District, on the principle that the Sylhet landholder is only entitled to the precise amount of land for which he pays revenue, and which has been fixed by measurement. (*e*) *Sambar-bardásht hálábádí*, estates struck off the rent-roll in consequence of there being no assets, and subsequently re-settled temporarily. (*f*) *Ságwán*, one small teak plantation. (*g*) *Ujar* Line, the land bought by Government for the lines of the 17th Regiment. (*h*) *Jalkár*, or fishing estates. (*i*) *Jangal-buri*, an estate given on condition of clearing jungle, and afterwards assessed. (*j*) *Topkháná*, an estate assigned to artillerymen in the time of the Musalmán Nawábs.

'(3) *Rent-free Estates.*—(*a*) *Shiddhanishkor*, estates which have been allowed, after inquiry, to be held rent free. (*b*) *Khándbárí zamíndárí*, land exempted from assessment as being used for dwelling-houses. (*c*) *Khás-hál*, one estate in Baniáchang. (*d*) *Kasbá*

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Sylhet, the town and land surrounding the Civil Station, which has never been assessed. Resumption proceedings on account of this land were begun in 1842, but the case was struck off the file for no obvious reason. The claim of Government was not dismissed, and a *sanad* or deed of gift, said to have been given by the King of Dehli, is not now to be found, nor is it mentioned in the resumption proceedings.'

According to the Administration Report for 1875-76, there have been altogether 12 land grants made in Sylhet District under the Old Assam Rules, with an aggregate area of 22,383 acres. Of these grants, 5 have been resumed and 1 redeemed in fee simple, leaving only 6 existing on their original terms, with an area of 10,630 acres. The number of acres redeemed in fee simple is 2340. Two 'special cultivation leases' have been granted under the Rules of 1864, which apply only to the Districts of Cáchár and Sylhet. The term is thirty years; for the first three years no revenue is charged, but afterwards the amount payable gradually rises until it reaches a rate of Rs. 1. 8 or 3s. per acre for the last twelve years of the term. The two leases cover a total area of 3849 acres, and the maximum revenue will ultimately be Rs. 5773.

In addition to the foregoing list of land tenures there may be mentioned the *júm* holding, which is common in the hills tracts on the southern boundary of the District, where the Kukís, Tipperahs, and other hill tribes cultivate paddy, cotton, chillies, turmeric, etc. in the same field. The cultivators select a patch of land covered with grass and jungle, which they clear roughly by burning the vegetation, and slightly dig it up with spades. They then sow the seeds of the above crops together, and gather each at the season when it ripens. They pay no fixed rent, but a sum proportioned to the yield. After taking a miscellaneous crop of the above description off the land for three or four years in succession, they seek a fresh site, returning to their old clearings about every ten years, when the land has lain fallow long enough to recruit itself.

There are very few intermediate tenure-holders in Sylhet; the peasantry generally hold their fields on leases direct from the landlord or from Government.

The Rates of Rent for the three qualities of each variety of land in Sylhet are stated to be as follows:—Homestead or *bhit*, 10s. an acre for high, 6s. for middling, and 3s. 9d. for low land; *do-fasli*, or land on which two crops are grown annually, one of rice

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and another of pulses or oil-seeds, 12s. an acre for high, 6s. for middling, and 3s. 9d. for low lands; *ek-fasli*, or land yielding one crop of rice only, 7s. 6d. an acre for high, 6s. for middling, and 1s. 6d. for low land; inferior garden land (*bátiá*), 3s. an acre for high, 2s. 3d. for middling, and 1s. 6d. for low land; inferior *ámán* rice land, 3s. 9d. an acre for high, 3s. for middling, and 1s. 4d. for low land; vegetable garden land (*chárá*), 6s. an acre for high, 4s. 6d. for middling, and 1s. 6d. for low land; betel-nut plantations (*supárí*), 12s. an acre for high, 9s. for middling, and 6s. for low land; *pán* gardens (*buruj*), 18s. an acre for high, 12s. for middling, and 7s. 6d. for low land; sugar-cane land, 18s. an acre for high, and 6s. for middling and low lands; linseed (*tisi*), mustard (*sarishá*), and radish (*muld*) lands, 6s. an acre for high, 4s. 6d. for middling, and 9d. for low lands; thatching grass (*chhán*) land, 6s. an acre for high, 3s. for middling, and 9d. for low lands; deserted homesteads (*chárá bhit*), 6s. an acre for high, 3s. for middling, and 1s. 6d. for low lands; waste and jungle, 1s. 6d. an acre for high, 9d. for middling, and 4½d. for low lands; *bena* grass jungle, 1s. 6d. an acre for high, 1s. 1½d. for middling, and 2½d. for low land. There is a considerable difference in the rates paid for the various kinds of land in the several Fiscal Divisions, but the foregoing are the average rates in the settlements made by Government for the above classes of land. Some of the rates prevailing exceed the highest of those mentioned above, while, on the other hand, the rates in *parganás* Betal, Salbarash, and Lakáhi are much lower. Most of the rates mentioned admit of enhancement, and are lower than those charged by the *zamíndárs*. No papers exist in the Collectorate Office showing the old rates of rent, nor those prevailing at the time of the Permanent Settlement, or even at the time of the passing of Act x. of 1859. Rates of rent were generally enhanced upon the introduction of Act x.; but, owing to a decrease in the productiveness of the soil in the last few years, a considerable reduction has recently taken place.

MANURE, IRRIGATION, ETC.—The use of manure in Sylhet is very restricted, being confined to the upper parts of the District and to sugar-cane lands. For sugar cane about twenty hundredweights of oil-cake are needed to manure an acre; the cost is about Rs. 2 per *maund*, or 5s. 4d. a hundredweight. In other lands in the north cow-dung only is used, which is procurable in the villages without payment. Owing to the regularity and abundance of the

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rainfall, there is little need of artificial irrigation, which is only resorted to for the cold-weather crops, which in some places are watered by cutting small channels to the fields from the adjacent marshes or rivers. Lands are nowhere allowed to remain fallow for any length of time.

NATURAL CALAMITIES. — Both blights and floods are more dreaded than drought by the cultivators of Sylhet. The only recent occasion on which drought has seriously injured the crops was in the winter of 1869-70, when the local rainfall was very deficient, but the rivers did not fail to bring down their usual supply of water. Within the experience of the present generation, blight has appeared five or six times. The last visitation occurred in 1870. Locusts have only once made their appearance within the present century, when they caused great destruction to all vegetable produce. Floods have occurred six or seven times within the memory of the present generation on a sufficiently serious scale to cause general injury to the crops. In 1850-51 the District was inundated for an unusually long period, which not only prevented the cultivation of a considerable extent of land, but also destroyed the young crop which had been already planted. By reason of the ill-regulated water supply passing through the Kházánchi's *khál*, a tributary of the river Surmá, some five or six Fiscal Divisions in the Rasulganj police circle have been permanently injured to such an extent that even ordinary grass jungle will scarcely grow on the land, and the people suffer severely from want of grass for their cattle during the rainy season. The matter has been brought to the notice of Government, and it has been proposed to construct an embankment across the mouth of the *khál* as a safeguard against flood. The same proposition was made as long back as 1851-52, but it was allowed to drop on the report of the Collector that the people most nearly interested were far from unanimous as to the balance of advantage to be derived from the undertaking. In former times there were several embankments in the District intended as a safeguard against flood. The principal of these was a causeway constructed along the right bank of the Surmá to restrain its inundations. This was kept up at considerable expense by the British Government till about fifty years ago, when it was abandoned, and the river allowed to take its natural course. Contrary to the expectations of many, no harm followed; the river occasionally rose above its banks for a short time, but the water ran off rapidly, and it seldom

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happened that any injury was done. On the other hand, it was soon observed that when the river overflowed its banks, a sediment was left which both raised and improved the land. In consequence the people, far from dreading the inundation, soon learnt to turn it to account; and having embanked such lands as were fit for the purpose, led the river to them by narrow canals, which they closed when the flow of water was deemed sufficient, and reopened when the river had fallen sufficiently to allow it to run off. This practice is now quite common, and by it much marshy land has been reclaimed. I have gleaned the above from an article in the *Journal of the Asiatic Society of Bengal*, vol. ix. Part ii. page 818 (1840); and the opinions there expressed are endorsed by Mr. A. J. M. Mills, who wrote a report on Sylhet District in 1853. That gentleman stated that, although the landholders made the abandonment of the embankment by Government a subject of general complaint, and were of opinion that the safety of their crops depended upon its maintenance, it appeared to him that, in a District like Sylhet, artificial protection was likely to cause more harm than good. By leaving the embankments alone, the rivers were left to take their natural course. Silt was brought down and spread over the country; and without the clearest evidence of the utility of reverting to the former system, he would not propose to interfere with the natural process. As drought occurs so seldom in Sylhet, the Collector reports that no canals, irrigation works, or other protective measures against this calamity are at present necessary to secure better agricultural results in the District. The destruction of the crops in the low lands, caused by inundation, can never be compensated by the increased fertility of the upper tracts, as the greater part of the District is low, and the inundation is caused not so much by heavy local rainfall as by the overflowing of the rivers when swollen by the enormous amount of rain which falls on the hills extending all along the northern frontier of Sylhet and Cáchár.

FAMINES.—The maximum price of grain during the famine of 1866-67 was 10s. 8d. a hundredweight for rice, and 3s. 6d. a hundredweight for paddy. The local prices have not yet returned to the rates which formerly prevailed. The Collector is of opinion that if the price of paddy should rise as high as 3s. 6d. a hundredweight in January or February, soon after the winter harvest, it would be an indication of probable famine later in the year. The District depends mainly upon the crops of *áman* and *boró* rice.

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The almost total loss of either of these crops would certainly cause a famine, and the loss could not, to any perceptible extent, be compensated for by the yield of the *áus* harvest. The rivers are the only means of importation from other Districts.

FOREIGN AND ABSENTEE LANDLORDS.—There are sixteen European landholders in Sylhet, whose names are registered as proprietors in the revenue roll. The number of Musalmán proprietors is estimated at 312,500, and the land revenue paid by them amounts to £27,406. About one-eighth of the entire District is owned by absentee landlords. The principal Muhammadan landlords are Maulvi Abu Muhammad Abdul Kádír, Maulvi Alí Ahmad Khán, Sayyid Bukht Majumdár, and Nasrat Rezá, all of whom are residents of the District. The principal Hindu landlords are Bábu Grish Chandrá Dás, Bábu Surjamani Surmá, and Babu Hargobind Chaudharí, who also reside in the District.

ROADS AND MEANS OF COMMUNICATION.—In 1853 Mr. Mills reported that there was not a single road in Sylhet. The state of affairs is not much improved at the present day. The only imperial road in the District is a second-class road, recently constructed, leading from Sylhet town to Cáchár. It is about 85 miles in length, and is under the management of the Public Works Department. Since 1876 a good embanked road between Sylhet and Chhaták has been commenced; it has been completed as far as Laura Kazí Bázár, a distance of nine miles. The only other roads beyond the limits of the Sylhet municipality are two second-class ones, under charge of the Magistrate,—one runs from the town north to Sálaotí, a distance of about six miles; and the other, which is known as the Lálí Chárá road, extends up to the tea garden of the same name, a distance of about eleven miles. The annual cost of maintenance and repair on these two short lines amounts to about £65. The roads within the station and town of Sylhet are kept in fair order, at the cost of the Municipality. The rivers form the only other means of communication. The Administration Report for 1875-76 states that the 'provincial road' from Sylhet to Cáchár has been abandoned as a work of original construction. It is at present intended to maintain it in practicable order only as a riding-road. It runs along the bank of the Surmá river, but it is a disconnected line, serving no through traffic and passing no tea garden. The same Report returns the aggregate length of the navigable rivers in the District at 800 miles; while the length of the roads, which are all ranked as second

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class, is only 91 miles, an increase of six miles on the previous year.

MINES.—There are no mines in the District. Some small limestone quarries are worked in Japhlang *parganá* in the Jáintiá plains; but the produce is inferior in quality to that of the Cherrá Hills, in the adjoining District of the Khásí and Jáintiá Hills. These quarries are farmed out to Messrs. Inglis & Co.

MANUFACTURES.—The following is a list of the chief manufactures carried on in Sylhet:—*Manipurí khesh*, or cotton cloths, used as coverlets for beds, and at times for screens and tablecloths, are woven by the Manipurí women, who reside in the District, from white or coloured country thread. They are generally made from five to nine feet in length by from three to six feet in breadth, and are sold, according to size and quality, at prices varying from 1s. 3d. to £1 each. The Manipurís also weave handkerchiefs, mosquito curtains, and common dusters. They embroider the edges of the more expensive cloths very skilfully with silk. Handkerchiefs of fine quality are sold at from 4½d. to 5d. each. Country cloths of various kinds are manufactured by Tántís, a Hindu weaving caste; but the work is carried on only by the men of the family, who use country thread imported from Dacca. The cloths they prepare vary in size from four and a half to fifteen feet in length, and from one and a half to two and a half feet in breadth. The pieces are sold at from 1s. 6d. to 5s. each, according to size and quality. The Jogís, another weaving caste, also manufacture cloth with country thread for the use of the common people. Each piece varies from seven and a half to thirteen feet in length, and the price varies from 9d. to 1s. 6d. each. They also weave a thick description of cloth called *thán*, used in winter for dress or for sleeping in; the price varies from 2s. to 6s. At Lashkarpur there are a few Musalmáns, who inlay silver scrollwork upon iron with great skill. Their remuneration depends upon the style of their workmanship. There are numerous workers in brass and iron scattered throughout the District, who sell their wares at prices varying according to the amount of labour expended on them. The pottery ware of Sylhet is very fine, and a great deal of skill and design is evinced by the potters. Carpentry is carried on with some degree of skill, but as a rule the Manipurís are more proficient than the natives of the District. They construct platforms, bedsteads, wardrobes, desks, tables, etc., after Calcutta models; and many of the more wealthy

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artificers employ others to work under them, at wages varying from £1 to £2 per month. Boat-building is a flourishing industry in many parts of the District. Lac is produced in the lands situated in the police circles of Rájnagar, Hingájiá, Párkul, Lashkarpur, Noákhálí, and Tájpur. The lac insects are placed by the husbandmen on the branches of a banyan (*bát*) tree in March and April, and the produce is collected in the following October and November. Lac can only be produced on the same tree once in every three years. Each tree produces from a hundredweight to a hundredweight and a quarter of lac, which is sold at about £2, 8s. od. a hundredweight. A portion of the lac produced in the District is worked up into bracelets by the females in Muhammadan families, and the remainder is exported to Calcutta and elsewhere. In *parganá* Lashkarpur lac is manufactured into a variety of elegant objects, known as *pukálá* work, which has obtained a high reputation. In some specimens the lac is tastefully inlaid with the blue feathers of the kingfisher, and with talc. Different descriptions of mats are prepared from reeds and bamboos, generally from four to six feet in length by from three to four and a half feet in breadth. A superior sort of mat, known as *sítalpáti*, is manufactured in Sylhet District, which is much appreciated for its coolness and smooth, glazed texture. These mats vary from six to twenty-four feet in length, and from three to six feet in breadth, and are sold at from 9d. to 4s. each. Some, however, of the very finest quality, which are only made to order for rich men, command fancy prices. The plant from which the *sítalpáti* mat is made is called *murtá*, and grows wild about the villages. The best description of mats are made in the police circles of Tájpur and Noákhálí. There is a considerable sale for them at Bálághanj, one of the largest marts in the District, situated about twenty miles to the south of the town of Sylhet. In 1876-77 the registered export of mats was valued at £3927. Another specialty of Sylhet manufacture is ivory ware, the carvers of which are characterised by much ingenuity and taste. Their work consists of ivory mats, which are sold at from £20 to £60 each; fans, from £1, 12s. od. to £2, 10s. od.; sticks, from £1, 12s. od. to £2; chessmen, from £3 to £5 a set; dice, from 3s. to 6s. a set; and *gutis* (the pegs which pass between the great toe and the toe next to it, to prevent the sandal from slipping off the foot), from 2s. to 3s. per pair. The manufacture of shell bracelets gives employment to a number

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of artificers in the town of Sylhet. These bracelets are cut out as solid rings from large white conch shells obtained from various places on the sea coast in and near India. They are of a very graceful shape and command a ready sale. In *parganá* Pathárià there is a considerable manufacture of a perfume called *agar attar*, which is distilled from the resinous sap of the *agar* tree (Aquilaria agalocha Roxb.). This perfume is highly esteemed throughout the East, and is said to be exported, *via* Calcutta, as far as Arabia and Turkey. Iron work inlaid with brass, and such articles as *talwárs* and *dáos*, are manufactured at Rájnagar and Lashkarpur to a considerable extent. *Morás*, or bamboo stools and chairs, are made sometimes with plain, and sometimes with coloured rattans, but the workmanship is said to have greatly deteriorated in recent years. *Petárás*, or trunks for clothes, etc., are manufactured from *jali* and *sundi* rattans, of various shapes—circular, quadrangular, and oval. The value of these articles varies from 1½d. to 12s. each. The cane stools and trunks are chiefly manufactured by Muhammadans in the town of Sylhet. The manufacturers of brass, iron, and earthenware are Hindus of the middle class; mats and bamboo work are made both by Hindus and Muhammadans. The manufacturers of the other articles mentioned above are principally low-caste Hindus. There is no record or legend of any manufacture formerly carried on in the District which has died out of late years.

COMMERCE.—The local trade is carried on chiefly by means of permanent markets. The Muhammadan festival of the 'Id, at the time of the *Muharram*, is marked by a fair lasting for two days, when toys, cheap ornaments, and sweetmeats are sold. The principal marts and seats of commerce are Sylhet, Chhaták, Sonámganj, Sháhganj, Ajmeriganj, Habíganj, Nabíganj, Bahádurpur, Bálághanj, Karímganj, and Jáintiá-bázár. The chief articles of export are rice, paddy, linseed, mustard seed, potatoes, lac, limestone, *sítalpáti* mats, dried fish, fish oil, cotton, clarified butter, molasses, wax, tea, bamboo mats, rubber, oranges, honey, ivory, mustard oil, etc. The principal imports are cloth, cinnamon, spices, copper, bell metal, brass, gold, silver, salt, sugar, tobacco, etc. The manufactures of the District are scarcely sufficient to supply the local wants, and are not exported.

RIVER TRAFFIC.—The system of registration recently adopted in

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RIVER TRAFFIC OF SYLHET DISTRICT WITH BENGAL FOR THE YEAR 1876-77, DISTINGUISHING THAT CARRIED BY STEAMERS.—TABLE I., EXPORTS.

	Carried by Steamers.		Total.	
	Weight, Number, or Value.	Rs. Value.	Weight, Number, or Value.	Rs. Value.
Animals, . . . No.	...	...	5,202	10,404
Lime and limestone, . *maunds,*	1,500	1,125	1,053,759	790,319
Canes and rattans, . . Rs.	...	...	3,662	3,662
Caoutchouc, . . . *maunds,*	732	36,600	740	37,000
Coal and coke, . . ,,	...	...	2,965	1,482
Cotton (raw), . . . ,,	...	...	4,300	64,500
Cotton piece goods (European) Rs.	...	...	100	100
Earthenware, . . . ,,	...	...	9	9
Jute, ... *maunds,*	...	...	26,977	80,931
Fruits and nuts, . . ,,	...	...	64,505	193,515
Gram and pulse, . . ,,	...	...	700	1,225
Rice (husked), . . ,,	...	...	214,800	429,600
Rice (unhusked), . . ,,	...	...	433,100	433,100
Hides, ... No.	6474	12,948	33,770	67,540
Shell lac, ... *maunds,*	...	...	50	1,500
Stick lac, ... ,,	122	1,830	122	1,830
Leather (manufactured), . Rs.	...	...	18,365	18,365
Mats, ... ,,	...	...	39,275	39,275
Brass and copper, . . *maunds,*	...	...	82	3,280
Iron, ... ,,	...	...	30	300
Oils, ... ,,	...	...	55	660
Ghi, ... ,,	...	...	2,114	42,280
Vegetables, etc., . . ,,	...	...	123,108	369,324
Linseed, ... ,,	140	560	37,940	151,760
Mustard and Rape seed, . ,,	...	...	18,886	75,544
Til seed, ... ,,	...	...	1,980	5,940
Other seed, . . . ,,	...	...	10	20
Spices, ... ,,	...	...	3,644	18,220
Betel-nuts, . . . ,,	...	...	1,040	6,240
Sugar (refined), . . ,,	...	...	100	1,200
Sugar (unrefined), . . ,,	...	...	400	1,600
Tea, ... ,,	35,578	2,846,240	35,706	2,856,480
Timber, ... ,,	...	...	33,472	100,416
Firewood, . . . ,,	...	...	575	144
Bamboos, . . . No.	...	...	281,600	28,160
Miscellaneous (manufactured), Rs.	400	400	143,484	143,484
Miscellaneous (unmanufactured), ,,	...	...	35,597	35,597
Total Value, .	...	2,909,303	...	5,975,006

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Bengal intercepts the external trade of Sylhet that passes in country boats along the Surmá and Barák rivers, at the frontier station of Bhairab Bázár. The returns for the steamer traffic are furnished by the Steam Company. The exports and imports for the year 1876-77 are given in the accompanying tables; but it must be recollected

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RIVER TRAFFIC OF SYLHET DISTRICT WITH BENGAL FOR THE YEAR 1876-77, DISTINGUISHING THAT CARRIED BY STEAMERS.—TABLE II., IMPORTS.

	Carried by Steamers.		Total.	
	Weight, Number, or Value.	Rs. Value.	Weight, Number, or Value.	Rs. Value.
Borax, ... *maunds*,	10	110	10	110
Cotton (raw), ... ,,	...	...	100	1,500
Cotton twist and yarn (European), . . ,,	...	...	30	2,100
Cotton twist and yarn (Indian), ,,	...	...	22	880
Cotton piece goods (European), Rs.	885,360	885,360	1,447,260	1,447,260
Cotton piece goods (Indian), ,,	...	...	3,600	3,600
Drugs and medicines, . ,,	9,980	9,980	10,140	10,140
Intoxicating drugs, . . *maunds*,	...	...	147	1,470
Turmeric, ... ,,	...	...	6,550	39,300
Other dyes, ... ,,	...	...	847	4,235
Earthenware, . . . Rs.	...	...	10,149	10,149
Jute, ... *maunds*,	...	...	46	138
Other fibres, . . . ,,	...	...	100	500
Other fibres (manufactured), ,,	...	...	100	800
Cocoa-nuts, . . . No.	...	...	890,940	17,819
Other fruits and nuts, . *maunds*,	...	...	2,783	8,349
Wheat, ... ,,	2,310	4,620	4,310	8,620
Gram and pulse, . . ,,	1,270	2,225	58,670	102,672
Other spring crops, . . ,,	...	...	8,400	14,700
Rice (husked), . . . ,,	...	...	83,400	166,800
Rice (unhusked), . . ,,	...	...	13,000	13,000
Leather (manufactured), . Rs.	...	...	500	500
Liquors, ... ,,	39,350	39,350	42,008	42,008
Mats, ... ,,	...	...	100	100
Brass and copper, . . *maunds*,	310	12,400	1,528	61,120
Iron, ... ,,	1,830	18,300	9,315	93,150
Other metals, . . . ,,	...	...	266	3,990
Oils, ... ,,	80	960	12,966	155,592
Paints, ... ,,	...	...	100	6,500
Ghi, ... ,,	20	400	70	1,400
Vegetables, etc., . . ,,	...	...	21,677	65,031
Salt, ... ,,	700	3,500	225,600	1,128,000
Other saline substances, . ,,	...	...	330	825
Linseed, ... ,,	...	...	1,300	5,200
Mustard and Rape seed, . ,,	...	...	145	580
Til seed, ... ,,	...	...	10	30
Tea seed, ... ,,	...	...	482	2,410
Silk (raw), ... ,,	...	...	16	8,000
Spices, ... ,,	...	...	45,311	226,555
Betel-nuts, ... ,,	...	...	23,270	139,620
Stone and Marble, . . ,,	...	...	45	90
Sugar (refined), . . ,,	450	5,400	12,550	150,600
Sugar (unrefined), . . ,,	...	...	34,900	139,600
Tobacco, ... ,,	...	...	53,600	268,000
Timber, ... ,,	...	...	3,785	11,355
Firewood, ... ,,	...	...	29	7
Bamboos, . . . No.	...	...	9,620	962
Woollen goods, . . Rs.	5,330	5,330	7,575	7,575
Miscellaneous (manufactured), ,,	...	...	16,883	16,883
Miscellaneous (unmanufactured), ,,	...	...	45,732	45,732
Total Value, . .	...	987,935	...	4,407,557

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Sentence continued from page 306.]
that the figures unavoidably include some portion of the trade of Cáchár. The total exports are valued at £597,500, the more important items being—lime and limestone, 1,053,759 *maunds*, valued at £79,032; caoutchouc, 740 *maunds*, value £3700; raw cotton, 4300 *maunds*, value £6450; jute, 26,977 *maunds*, value £8093; mats, value £3927; rice, 214,800 *maunds*, value £42,960; paddy or unhusked rice, 433,100 *maunds*, value £43,310; hides, 33,770 in number, value £6754; vegetables, etc. (including potatoes), 123,108 *maunds*, value £36,932; oil seeds, 56,826 *maunds*, value £22,730; tea, 35,706 *maunds*, value £285,648; timber, 33,472 *maunds*, value £10,041; fruit and nuts (including oranges), 64,505 *maunds*, value £19,351. Of these it may be inferred that the limestone, the caoutchouc, the cotton, the tea, and the timber are originally brought in great part from beyond the District boundary. The great bulk of the export traffic is carried in native boats.

The steamers bring away little beside the caoutchouc and the tea. The total of the imports is valued at £440,755, the chief commodities being—European cotton goods, £144,726; gram and pulse, 58,670 *maunds*, value £10,267; rice, 83,400 *maunds*, value £16,680; liquors, £4200; salt, 225,600 *maunds*, value £112,800; spices, 45,311 *maunds*, or £22,655; betel-nuts, 23,270 *maunds*, or £13,962; sugar (refined), 12,550 *maunds*, or £15,060; sugar (unrefined), 34,900 *maunds*, value £13,960; tobacco, 53,600 *maunds*, value £26,800. It is probable, again, that some portion of what are here given as imports into Sylhet are merely consignments destined to be re-exported to Cáchár and the neighbouring hills. Native boats enjoy almost a complete monopoly of the imports. The importation by steamer is chiefly limited to piece goods.

The detailed registration returns thus approximately show the importance of the several marts: — Habíganj exported 43,200 *maunds* of rice, and 194,600 of paddy; Bálághanj, 137,800 *maunds* of rice, 7000 of paddy, and 3400 of jute; Bholáchang, 145,200 *maunds* of paddy; Sylhet town, 16,200 *maunds* of rice, and 23,700 of paddy; Ajmeriganj, 4000 *maunds* of rice, and 19,800 of paddy; Bahádurpur, 10,000 *maunds* of paddy; Bethalong, 7700 *maunds* of jute; Sonámganj, 6600 *maunds* of jute; Kálíganj, 4100 *maunds* of jute. The jute and the paddy were almost exclusively consigned to the neighbouring District of Dacca; the great bulk of the rice

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was despatched direct to Calcutta, and there was one exceptional cargo of 200 *maunds* of rice carried to the North-West Provinces. The two great imports of European cotton piece goods and salt were received at the following marts:—Sylhet town, £62,600 of piece goods; Chhaták, £52,500 of piece goods; Bálághanj, £18,300 of piece goods, and 17,340 *maunds* of salt; Habíganj, £10,000 of piece goods.

CAPITAL AND INTEREST.—Accumulations of money are chiefly employed in commerce, the purchase of land, or the performance of religious ceremonies. The current rate of interest in petty transactions, where the debtor pledges some article such as ornaments or household vessels, varies from 24 to 36 per cent. per annum. Such loans are not given except in cases where the value of the articles pawned is much greater than the money borrowed. The rate of interest in large transactions, in which the loan is secured by a mortgage on moveable or immoveable property, varies from 8 to 60 per cent., according to the extent and nature of the security offered. It is not the custom in Sylhet to make agricultural advances to the cultivators, either upon personal security or with a lien upon the crops. In purchasing an estate the price varies from ten to twenty times the gross rental. There are no large banking establishments in the District, and loans are conducted by any one who can spare money for such a purpose.

TEA CULTIVATION.—As compared with Cáchár, tea cultivation occupies but a subordinate position in Sylhet District. The tea plant is said to have been first discovered growing wild in 1856. The oldest of the gardens at present existing dates from 1857. Sylhet participated in the depression which followed upon the excessive speculation in joint-stock tea companies, which reached its crisis in 1865; but since that date the industry has recovered itself, and now shows a steady annual progress. Unfortunately, the statistics of tea cultivation are very imperfect, and are collected on varying systems, so that it is impossible to show clearly the comparative changes. The earliest figures available are those for 1868. In that year the area under tea cultivation was returned at 2050 acres, and the out-turn at 250,906 lbs.; by 1870 the area had increased to 2996 acres, and the out-turn to 458,960 lbs. The total number of labourers in the last-mentioned year was 1883, of whom 150 had been imported under contract from Bengal. In the *Statistical Reporter* for March

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Statistics of Tea Operations in Sylhet District for the Year 1875.

Name of Tea Garden.	Name of Proprietor.	Year in which Garden was opened.	Extent of Land belonging to the Concern.				Extent of Land fit for Tea Cultivation.	Area covered by mature plant at end of year under report.	Average yield per acre of mature plant.	Area brought under cultivation during the year under report.	Total area under cultivation at end of year under report.	Out-turn of tea in previous year.	Out-turn in the year under report.
			Under Assam Rules of 1854.	In Fee-Simple.	Under Cultivation Leases.	Total.							
			Acres.	Acres.	Acres	Acres.	Acres.	Acres	lbs.	Acres.	Acres.	lbs.	lbs.
Láli Cherrá, Uttargach, Puti Cherrá, Kálágul, Amí Cherrá, Tilánagar,	W. Foley, Esq.	1857 1858 1862 1862 1863 1863	2,117 2 32	...	...	2,117 2 32	1,500 0 0	1,338 0 0	67	10 0 0	1,348 0 0	160,000	94,798
Fathipur, Chickuáguol,	Do.	1862 1873	728 1 12 1,526 0 0	... ...	... ...	728 1 12 1,526 0 0	500 0 0 1,100 0 0	131 0 0 65 0 0	13 65	30 0 0 ...	161 0 0 65 0 0	... 4,278	2,400 4,432
Darabhar, . .	Darabhar (Limited) Co.,	1864	...	...	900 0 0	900 0 0	700 0 0	480 0 0	80	...	480 0 0	24,000	18,460
Malní Cherrá,	Sylhet Tea Co., Limited,	1860	1,911 0 0	...	...	1,911 0 0	553 2 0	229 0 0	96½	16 0 0	245 0 0	45,998	44,755
Tilághar Tea Factory,	East India Tea Co., Limited,	1861	800 0 0	...	100 0 0	900 0 0	450 0 0	305 0 0	120	38 0 0	343 0 0	37,360	29,620
Cherrágáon, .	C. B. Jenings, Esq.	1859	1,243 0 0	...	...	1,243 0 0	800 0 0	200 0 0	160	...	200 0 0	48,533	34,892
Bará Cherrá, .	Do.	1863	5,000 0 0	...	...	5,000 0 0	1,666 2 26	135 0 0	100	6 0 0	141 0 0		11,440
Lakátorá, .	Lakatora Tea Co., Limited,	1862	...	...	1,600 0 0	1,600 0 0	800 0 0	353 0 0	200	45 0 0	398 0 0	57,680	52,880
Maurápur, .	Land Mortgage Bank,	1863	...	...	2,200 0 0	2,200 0 0	800 0 0	286 0 0	153	14 0 0	300 0 0	45,360	43,840
Sháhbazpur, .	Land Mortgage Bank of India,	1864	...	...	2,327 0 0	2,327 0 0	...	154 0 0	160	15 0 0	169 0 0	21,058	24,920
Patháriya, Mathah Cherrá, Tara Darrang, Lakshi Cherrá,	Messrs. M'Neill & Co., managing agents, Calcutta,	1863 1865 1865 1873	...	2,340 2 0	1,000 0 0	3,340 2 0	800 0 0	450 0 0	200	63 0 0	513 0 0	76,000	90,000
Sonai Cherrá Famária,	W. R. Hudson, Esq.,	1862	...	...	600 0 0	600 0 0	300 0 0	120 0 0	70	8 0 0	128 0 0	8,400	8,011
Dhulá Cherrá,	Messrs. Buchanan & W. Gow Smith,	1874	...	...	1,974 0 0	1,974 0 0	...	200 0 0	...	...	200 0 0	...	2,000
Lubá Cherrá,	Messrs. Steel, M'Intosh, & Co.,	1874	...	...	245 0 0	245 0 0	207 0 0	...	...	25 0 0	25 0 0	...	8,400
Total, .	...	...	13,326 0 4	2,340 2 0	10,946 0 0	26,612 2 4	10,176 2 26	4,446 0 0	111	270 0 0	4,716 0 0	528,867	470,748

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1876 is printed an elaborate return of tea operations in Assam for the year 1874, from which the following paragraphs have been condensed. The total extent of land occupied by tea gardens in Sylhet in 1874 was 19,190 acres, of which 5297 were actually under cultivation; the out-turn was 567,567 lbs., showing an increase of 80,461 on the previous year; the number of European assistants employed was 10; of native officials above the rank of *dafadár*, 85; the average monthly number of labourers was 3109, of whom 462 were imported. It must be recollected that the figures apply only to those gardens of which the managers voluntarily submit returns. What proportion these gardens bear to the total there is no means of ascertaining; but the Deputy-Commissioner has furnished two independent lists for 1875, in one of which the names of 48 separate gardens are enumerated, while in the other details are given for only 23. The latter list is printed in a tabular form on the preceding page. It shows an apparent large increase in the extent of land taken up for cultivation, but a diminution in the total out-turn. On the other hand, the estimated out-turn for 1876 was 655,600 lbs. The average out-turn per acre of mature plants, *i.e.* of plants upwards of two years old, is 111 lbs., against a general average of about 200 lbs. for the whole Province. In a special return, the Deputy-Commissioner gives the following figures for imported labourers in 1875:—Men, 2230; women, 1538; boys, 417; girls, 272; infants, 258: total, 4715. According to returns furnished in 1875, out of a total area of 28,412 acres taken up for tea in Sylhet, only 11,177, or 39·3 per cent., are fit for cultivation. The Bengal registration returns for 1876–77 show an export of tea from Sylhet District during that year of 35,706 *maunds*, or 2,856,480 lbs., valued at £285,648, at the rate of one rupee (2s.) per lb. But this total evidently includes a large quantity of tea grown in Cáchár. A full description of the processes followed in the cultivation and manufacture of tea is given in the Statistical Account of Cáchár District.

INSTITUTIONS, ETC.—There are no political or literary institutions in Sylhet District. The three communities of the Bráhma Samáj have already been alluded to; and an account will be subsequently given of the educational state of the District, and of the Charitable Dispensary. For many years a branch of the Welsh Missionary Society was stationed at Sylhet town, under an English clergyman, but the mission has recently been abandoned. There is a printing-

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press in the town; but the Bengálí newspaper, the *Sylhet Prakásh*, which circulates in the District, is printed and published at Calcutta. It is a monthly newspaper started in January 1876.

ADMINISTRATIVE HISTORY.—Prior to the Mughul conquest of Bengal nothing is known about the native methods of administration. Akbar's prime minister, Todar Mall, assessed the province of Sylhet at £16,704. In 1766, after the Company's accession to the *diwání*, the revenue was assessed at eight *lákhs* of *káháns* of *kauris*, or, allowing four and a half *káháns* to the rupee, £17,780. In 1782 the District was farmed out for nearly ten *lákhs* of *káháns;* but this amount could not be realized, and a few years afterwards, Mr. Lindsay concluded a settlement for 750,000 *káháns*, or £16,666. From 1780 to 1790 the state of the District was most deplorable, owing to a succession of bad seasons and the depredations of the Khásiás; but there was a gradual improvement in the revenue from 1785-89 to 1791-92, when the collections had risen to 1,581,747 *káháns*, or £35,149. Of this sum, 350,000 *káháns*, or £7777, may be ascribed to additions made to the District area, but the remainder shows a great increase over Mr. Lindsay's settlement. The improvement was in a great measure caused by the institution of a regular settlement with the *tálukdárs*, instead of a yearly arrangement with *parganá chaudharís* and farmers. The Decennial Settlement, concluded by Mr. Willes in 1793, fixed the land revenue at 1,519,450 *káháns*, or £32,415. Under the Muhammadan rule, the revenue was collected through the agency of *chaudharís* or head-men, assisted by *kánungos* or accountants. The *chaudharís* occupied a position analogous to that of the *zamíndárs* of Bengal, the only *zamíndár* known by that name being the owner of Baniáchang. At the time of the Permanent Settlement the actual occupiers of the land, and not the *chaudharís*, were selected as the persons with whom the Settlement was made. At the same time, the *kánungos*, under the name of *patwárís*, were recognised as responsible revenue officials, through whose hands the payments of revenue passed. There were in all 184 *patwárís*, one to each *parganá;* and they were remunerated for their services by the grant of a few *háls* of land held revenue-free. Between the *patwárís* and the Collector were a superior class of native officials, called *tahsíldárs*, one to each of the ten *zilás* into which the District was divided. In 1820, when the land revenue, which had previously been paid in *kauris* or shells, was commuted for a cash payment, the services of the

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tahsíldár and the *patwárí* were thought no longer necessary; both offices were abolished, and the *patwárí* lands were resumed. At the same time the general system of administration was assimilated to that established by the Regulations in Bengal. All holders of estates on the *taují* or revenue roll were required to pay their assessment into the central treasury, and the provisions of the Sale Law for arrears were introduced. But this change lasted for only a few years. In 1835, officers with the title of *patwárí* were again established, whose especial function it was to protect the local interests of Government by preventing the absorption of estates, checking encroachments on unassessed land, and pointing out the boundaries of estates in case of sale. In addition, they were entrusted with the duty of levying distraints for arrears of revenue—a mode of recovering the Government demand then introduced for the first time. The new *patwárís* were ten in number, one to each of the old *zilás;* and to each of them was attached a staff of two *muharrirs* or clerks, and ten or twelve peons or messengers. This system continued in force until 1866, when it was discontinued on the recommendation of the Collector, who called attention to the oppression exercised by the local revenue collectors. It was also stated that the people would willingly come into the Civil Station to pay their revenue, in preference to being subjected to visitations at their own homes from the *patwárís* and their peons. Since 1866 the Regulation system has prevailed. The discretion formerly left to the Collector, in case of arrears, of proceeding first by distraint, has been withdrawn, and the Sale Law of Bengal has been adopted in all its simplicity. If the estate-holder does not pay his revenue at the central treasury punctually on the days appointed, his estate is forthwith sold by auction to the highest bidder.

Revenue and Expenditure.—During the present century, the revenue of Sylhet has shown a large and steady increase, partly caused by the assessment of newly-cultivated land, and partly by the addition of new sources of revenue. The growth of the land tax alone will be shown in detail in the following paragraph. It must be remembered, also, that in 1835 the Jáintiá plains were incorporated with the District, a measure which at once raised the land tax by more than £4000. In the year 1789-90, the earliest for which detailed figures are available, the total revenue is returned at only *sikká* Rs. 193,646, about £21,000. It appears that this

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Balance Sheet of Sylhet District for 1870-71.

Net Revenue.		Net Expenditure.	
1. Land Revenue,	£48,761 0 0	1. Salaries and Establishment of Civil and Criminal Courts,	£8,260 0 0
2. Excise Revenue,	8,679 0 0	2. Contingencies of ditto,	379 0 0
3. Stamp Revenue,	16,263 0 0	3. *Amins'* Fees of ditto,	51 0 0
4. Registration Fees,	580 0 0	4. Peons' Fees of ditto,	1,649 0 0
5. Income Tax,	4,673 0 0	5. Salaries and Establishment of the Collector's Office,	7,342 0 0
6. Revenue Fines,	3 0 0	6. Contingencies of ditto,	786 0 0
7. Magisterial Fines,	1,113 0 0	7. Pensions,	1,150 0 0
8. Civil Fines,	10 0 0	8. Peons' Fees Revenue,	52 0 0
9. Local Funds,	2,924 0 0	9. Refund of *Faujdári* Fines,	121 0 0
10. Postal Receipts,	659 0 0	10. *Málikánd*,	32 0 0
11. Civil Court *Amins'* Fees,	256 0 0	11. Inspector of Labourers' Establishment, etc.,	13 0 0
12. Value of Telegraph Stamps,	117 0 0	12. Registrar's Establishment, etc.,	255 0 0
13. Education Receipts,	171 0 0	13. Income Tax Establishment and Refunds,	280 0 0
14. Process Servers' Fees (Revenue),	190 0 0	14. Postal Department,	832 0 0
15. Process Servers' Fees (Civil),	2,568 0 0	15. Medical Department,	512 0 0
16. Sale of Jail Manufactures,	355 0 0	16. Education Department,	1,175 0 0
17. Stamp Penalty,	99 0 0	17. Jail Department,	1,932 0 0
18. Miscellaneous Receipts,	689 0 0	18. Local Funds,	2,397 0 0
		19. Charitable Dispensary,	71 0 0
		20. *Abkári* or Excise Department,	579 0 0
		21. Contingencies of ditto,	114 0 0
		22. Refund of Stamp Duty, etc.,	140 0 0
		23. Church Establishment,	39 0 0
		24. Telegraph Department,	466 0 0
		25. Police Establishment,	8,045 0 0
		26. Contingencies of ditto,	991 0 0
		27. Municipal Police,	257 0 0
		28. Police Clothing Fund,	486 0 0
Total,	£88,120 0 0	Total,	£38,406 0 0

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must have been an exceptional year, for the total of revenue from all sources is less by one-third than the amount of the land tax fixed by the Permanent Settlement. By 1820 the revenue had increased to *sikká* Rs. 447,955, or £48,613; while the expenditure amounted to *sikká* Rs. 442,875, or £47,978. The detailed balance sheet for 1870-71 is given on the opposite page. It shows a revenue of £88,120, and an expenditure of £38,406, leaving £49,714 as the net surplus. According to the Administration Report for 1875-76, the total gross revenue of Sylhet District was £79,252, of which £47,483 came from the land tax; the total cost of officials and police of all kinds was £42,156, leaving a surplus of £37,096.

LAND REVENUE AND SUBDIVISION OF ESTATES. — The land administration of Sylhet is of such a peculiar character that the figures usually given in the Statistical Accounts of other Districts, showing the augmentation of revenue and the growing subdivision of property, would be misleading unless prefaced by some explanation. Sylhet ranks as a permanently-settled District; but a large portion of the original area (how large, it is even now impossible to say) was not included in the Decennial Settlement, and the tract called the Jáintiá plains, incorporated with Sylhet in 1835, has always been treated as a *khás mahál*, and farmed out on temporary settlements. In the second place, Sylhet possesses an enormous number of so-called 'estates' on the revenue roll, of insignificant size, and with a still more insignificant revenue. These petty estates have sprung up from the circumstance that it has not hitherto been customary to enforce the recovery of arrears of revenue by sale of the estate, as in Bengal Proper, but by distress levied upon the personal property of the defaulter. The number of estates was permitted to multiply itself indefinitely, and the revenue roll was never purged by the operation of the Sale Law. From the same cause, also, it has happened that the legal mode of partition by *bátwárá* was rarely or never resorted to, for the numerous part owners had no interest in getting their rights recognised by the State. In recent years this excessive subdivision of landed property, or rather of the rights in landed property, has been somewhat checked. Since 1869 the ordinary Sale Law of Bengal has been in force, which has brought with it frequent applications to the Courts for *bátwárá*; and still more recently, the owners of estates paying less than R. 1 (2s.) of Government revenue have been encouraged to acquire the fee-

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simple of their property by paying the capitalized value of the land tax, estimated at the rate of twenty years' purchase.

The number of so-called estates steadily increased ever since the District first came under British rule up to the year 1870–71, as will be seen from the following statement. In 1793 there were 26,393 estates on the rent-roll, held by 29,317 proprietors or coparceners, paying a total land revenue of £30,233, or an average of £1, 3s. 0d. from each estate, and £1, 0s. 7d. from each proprietor or coparcener. In 1800 the number of estates (26,964) shows but little change; but the number of registered proprietors or coparceners had increased to 188,748, paying a total revenue of £31,737, or an average payment of £1, 3s. 1d. from each estate, and 3s. 4¼d. from each registered proprietor or coparcener. In 1850 the number of estates numbered 76,595, nearly treble what it was at the beginning of the century, and the number of registered proprietors had increased to 536,165; the total land revenue amounted to £37,186, equal to an average payment of 9s. 8½d. from each estate, and 1s. 4¾d. from each proprietor or coparcener. In the year 1870-71 the number of estates was 78,155, and of proprietors 548,612; the land revenue was £48,761, showing an average payment of 12s. 5¾d. from each estate, and 1s. 9¼d. from each proprietor. By the year 1875–76 the total number of estates had fallen to 76,406, of which 50,873 were permanently, and 25,533 temporarily settled.

The following figures will, however, show in a more striking manner the rapidity with which the subdivision of property has gone on in Sylhet, and the smallness of the tenures. In 1800 there were 5310 small estates in the District, paying a revenue of less than 2s. per annum to Government; these were held by 21,050 proprietors, who paid a total land tax of £288, equal to an average payment of 1s. 1d. from each estate, or 4d. from each individual proprietor or coparcener. In 1850 the number of the same class of estates had increased to 29,786, held by 120,355 registered proprietors or coparceners, who paid a total land revenue of £894, equal to an average payment of 6d. from each estate, or 1¾d. from each individual proprietor or coparcener. In 1870-71 there were 31,888 estates of this class, owned by 129,705 proprietors, liable to a total revenue of £1273, 4s. 0d., equal to an average payment of 9¼d. from each estate, or 2¼d. from each proprietor. Of the tenures paying between 2s. and £10 of Government revenue, there were 21,221 in 1800, held by 163,238 proprietors, paying a total revenue

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of £16,582, 4s. od., equal to 18s. 8¼d. from each estate, or 1s. 10¾d. from each individual. In 1850 the number of such estates had more than doubled, being 46,324, held by 410,830 proprietors, and yielding a total revenue of £20,780, 14s. od., equal to a payment of 8s. 11½d. by each estate, or 1s. by each proprietor or coparcener. In 1870-71 the same class of estates numbered 45,653, held by 410,877 proprietors, and yielded a revenue of £27,694, 14s. od., or an average of 12s. 1½d. from each estate, or 1s. 3d. from each proprietor or coparcener. The larger estates paying between £10 and £100 a year to Government have increased about 20 per cent. during the present century. In 1800 the number of these estates was 407, held by 4070 proprietors, who were liable for a total land revenue of £10,257, 18s. od., or £25, 4s. o¾d. from each estate, and £2, 10s. 4¾d. from each proprietor or coparcener. In 1850 these estates numbered 459, held by 4590 proprietors, paying a total land revenue of £10,901, 16s. od., or an average of £23, 15s. od. from each estate, and £2, 7s. 6d. from each proprietor. In 1870-71 this class of estates numbered 523, possessed by 5230 proprietors, and yielded a total land tax of £13,666, 10s. od., equal to an average annual payment of £26, 2s. 7½d. from each estate, or £2, 12s. 3d. from each individual proprietor or coparcener. Large estates paying upwards of £100 a year of Government revenue are very few in number, and there is no increase either in the number of proprietors to each or in the amount of land revenue derived from them. In 1800 and 1850 there were 26 of these estates, held by 390 proprietors, who paid a total revenue of £4609, 16s. od., equal to a payment of £177, 6s. od. from each estate, or £11, 16s. 4¾d. from each individual proprietor. In 1870-71 there were 27 of this class of estates, possessed by 405 proprietors, who paid a total land revenue of £4710, 4s. od., or an average of £174, 9s. od. from each estate, or £11, 12s. 8¼d. from each proprietor.

Besides a large number of estates of which Government is the direct owner, it has also the proprietary right in all temporarily-settled estates, with the exception of those known as *nánkár patwárigirí*, *char-bharat*, and *baziafti kurki*. The unsurveyed tracts to the south of the District, called the frontier circuit, include an area of 860 square miles; and, although there are various claims on certain tracts, by far the greater part is the undoubted property of Government. The tea gardens to the north and east

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of the Station are leased out for ninety-nine years, but Government is the proprietor of this land, which amounts to about fifteen square miles in extent.

The Government revenue due from the permanently-settled estates is now collected in the manner usual throughout Bengal, and estates in arrear are put up to sale. In the case of temporarily-settled estates, a list of the balances due is sent to the local *patwárí*. If the demand be not paid, the *patwárí* recommends the sale of the defaulter's personal property, which is accordingly attached by the *názir*, and an inventory sent to the *patwárí* with an order to realize the balance by sale. Should there be no personal property forthcoming, a further local inquiry is ordered before submitting a report for the remission of the balance or taking steps to make a fresh settlement.

The *lákhirájí* or rent-free tenures in Sylhet consist of 6486 estates, the estimated rental value from which amounts to about £2510.

The number of estates which had been resumed up to 1867 was 4172, with an area of 33,057 *kulbás*, or about 45,700 acres, yielding a revenue of £4904, 3s. od. The number of estates at the same date which had been released after the institution of resumption proceedings was 227.

THE RENT LAW of Bengal—Act x. of 1859, and its modifications—has but little application to Sylhet, although the number of rent cases in recent years shows some tendency to increase. In 1861-62 there were 221 original suits instituted under this Act, besides 50 miscellaneous applications; in 1862-63 there were 312 suits, and 116 applications; in 1866-67 the numbers were 586 and 717; and in 1868-69, 553 and 359 respectively.

EXCISE.—The excise system in force in Sylhet partakes to some extent in the general features of the Bengal system. The revenue from country spirits is obtained partly under what is known as the 'fixed duty or *sadr* distillery system,' and partly under the 'monthly tax system in out-stills.' The latter system alone is universal throughout Assam Proper. In 1874-75 the total excise revenue amounted to £10,579, of which £909 was derived from country spirits, £3540 from opium, and £5956 from *gánjá*. The use of this last drug is more prevalent in Sylhet than in any other District of Assam, but the rate of consumption per head is considerably less than in the neighbouring Bengal District of Maimansinh. The preparation of *gánjá* is prohibited throughout the Province, but the

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hemp plant, from the leaves and flowers of which it is made, grows wild in all parts. The drug is imported from Rájsháhí in the form of 'flat *gánjá*' by wholesale merchants, who require a pass from Government. A duty at the rate of Rs. 2. 8. 0 per *ser* (2s. 6d. per lb.) is levied on the retail vendors when the drug passes into their hands, and they have also to pay a licence of £4, 16s. 0d. a year. They are not allowed to sell quantities exceeding ¼ *ser* (½ lb.) to any person at one time.

COURTS, ETC.—In the year 1875-76 there were five covenanted civil servants permanently stationed in the District. The number of magisterial and of revenue courts open was seven, and of civil courts nine. In addition there were six revenue courts employed in connection with the Land Settlement.

POLICE STATISTICS.—The cost of officering the police force, from the rank of head constable (*jamadár*) upwards, prior to the introduction of the present District police, amounted to £52, 18s. 0d. in 1834, £759, 4s. 0d. in 1840, and £1974 in 1860. For police purposes the District of Sylhet is divided into the following sixteen *thánás* or police circles, the boundaries of which were fixed in a Government notification dated June 18, 1874:—Abidábád, Nabíganj, Habíganj, Sankharpásá, Dharmpásá, Sonámganj, Chhaták, Noákhálí, Rájnagar, Tájpur, Párkul, Gosáinghát, Jáintiápur, Mulágul, Hingájiá, Karímganj. This list differs from that given in the Census Report of 1872 by the substitution of Habíganj for Látu. The Report on Police Administration for 1874-75 returns the total number of officers and men in Sylhet at 577, maintained at a cost of £10,639. Of the total number, only 278 were employed on general police duties. The frontier guard, a semi-military force trained in the use of firearms, numbers 27 officers and 223 men. There is also a special boat establishment consisting of four boats, each manned by 3 policemen and 7 boatmen, which regularly patrol the river for six months in the year. The District preserves its original connection with Bengal by the continuance to the present day of *chaukídárs* or village watch. The value of their services for the detection of crime is not more highly spoken of than in Bengal Proper. The following paragraphs give the police statistics for 1872 in the form adopted for other Statistical Accounts:—

THE REGULAR OR DISTRICT POLICE consisted of the following strength at the end of 1872:—Two superior European officers, viz. a District Superintendent and an Assistant Superintendent,

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at an aggregate salary of Rs. 750 a month, or £900 a year; 5 subordinate officers on a salary of upwards of Rs. 100 a month, or £120 a year, and 89 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 2965 a month, or £3558 a year, equal to an average pay of Rs. 31. 8. 8 a month, or £37, 17s. 7d. a year, for each subordinate officer; 483 police constables, maintained at a total cost of Rs. 3614 a month, or £4336, 16s. od. a year, equal to an average pay of Rs. 7. 7. 8 a month, or £8, 19s. 6d. a year, for each man. The other expenses connected with the regular police were—an average of Rs. 150 a month, or £180 a year, as travelling expenses for the superior officers; Rs. 142 a month, or £170, 8s. od. a year, as pay and travelling allowances for their office establishment; and an average of Rs. 1189. 14. 8 a month, or £1427, 18s. od. a year, for contingencies and all other expenses, bringing up the total cost of the regular police in Sylhet District in 1872 to Rs. 8810. 14. 8, or £10,573, 2s. od. for the year; total strength of the force, 579 officers and men. The area of Sylhet District is 5383 square miles, and the total population, as ascertained by the Census of 1872, is 1,719,539 souls. According to these figures there was in 1872 one policeman to every 9·29 square miles of the District area, and one to every 2969 persons of the population. The annual cost of maintenance of the force was equal to Rs. 19. 10. 3 or £1, 19s. 3⅜d. per square mile of area, or to R. o. 1. o or 1½d. per head of the population.

THE MUNICIPAL POLICE is a small force, which consisted at the end of 1872 of 2 native officers and 43 men, maintained at a total cost of Rs. 285. o. o a month, or £342 a year, defrayed by means of a house rate, levied upon the householders and shopkeepers carrying on business within municipal limits. The annual cost of the municipal police is equal to Rs. o. 3. 3 or 5d. per head of the population protected by it, there being one policeman to every 374 inhabitants.

THE VILLAGE WATCH or rural police numbered 4156 men in 1872, maintained either by the *zamindárs* or from service lands held rent free, at an estimated total cost of Rs. 99,744 or £9974, 8s. od. Compared with the area and population, there is one village watchman or *chaukidár* to every 1·29 of a square mile of the District area, or one to every 413 of the population, maintained at an estimated cost of Rs. 18. 8. 5 or £1, 17s. o⅝d. per square mile of area, or 11 *pies* or 1⅜d. per head of the population. Each village watchman

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has charge of 50 houses on an average, and receives an average pay in money or lands of Rs. 2. 0. 0 a month, or £2, 8s. 0d. a year.

Including the regular police, the municipal police, and the village watch, the machinery for protecting person and property in Sylhet District consisted, at the end of 1872, of a total force of 4780 officers and men, equal to an average of one man to every 1·12 of a square mile of the District area, or one to every 358 of the population. The estimated aggregate cost of maintaining this force, both Government and local, and including the value of the rent-free lands held by the *chaukídárs*, amounted in 1872 to Rs. 17,407. 14. 8 a month, or £20,889, 10s. 0d. a year, equal to a charge of Rs. 38. 12. 11 or £3, 17s. 7⅜d. per square mile of area, or R. 0. 1. 11 or 2⅜d. per head of the population.

CRIMINAL STATISTICS.—During the year 1872, 2644 'cognisable' cases were reported to the police, of which 335 were discovered to be false, and 19 were not inquired into, under chapter cxxxvii. of the Criminal Procedure Code. Convictions were obtained in 531 cases, or 23·19 per cent. of the 'true' cases. Of 'non-cognisable' cases 5645 were instituted, in 4981 of which process issued; 3092 persons were tried, and 1430, or 46·25 per cent., were convicted, the proportion of persons convicted being as one to every 1202 of the District population.

The following details, showing the number of reported cases, with the number of persons tried and convicted for different crimes and offences in 1872, are taken from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity, safety, and justice — Offences relating to coins, stamps, and Government notes, 1 case, 2 persons tried, 2 convicted; harbouring an offender, 3 cases, 3 persons tried, but none convicted; other offences against public justice, 26 cases, 69 persons tried, 60 convicted; rioting or unlawful assembly, 234 cases, 840 persons tried, 608 convicted. Class II. Serious offences against the person—Murder, 16 cases, 45 persons tried, 19 convicted; attempts at murder, 1 case, 1 person tried and convicted; culpable homicide, 11 cases, 17 persons tried, 3 convicted; rape, 31 cases, 10 persons tried, but none convicted; exposure of infants or concealment of birth, 1 case, but no arrest; attempt at and abetment of suicide, 5 cases, 6 persons tried, 2 convicted; grievous hurt, 22 cases, 19 persons tried, 7 convicted; hurt by dangerous weapon, 23 cases,

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24 persons tried, 15 convicted; kidnapping or abduction, 17 cases, 11 persons tried, 2 convicted; wrongful confinement and restraint in secret, or for purposes of extortion, 22 cases, 8 persons tried, 3 convicted; selling, letting, or unlawfully obtaining a woman for prostitution, 2 cases, 4 persons tried, 1 convicted; criminal force to public servant or woman, or in attempt to commit theft or wrongfully confine, 49 cases, 77 persons tried, 31 convicted; rash or negligent act causing death or grievous hurt, 1 case, but no arrest. Class III. Serious offences against person and property, or against property only—*Dakáiti*, 7 cases, 27 persons tried, 4 convicted; robbery, 9 cases, 1 person tried, 1 convicted; serious mischief and cognate offences, 35 cases, 17 persons tried, 2 convicted; lurking house-trespass with intent to commit an offence, or having made preparation for hurt, 310 cases, 40 persons tried, 17 convicted; house-trespass with a view to commit an offence, or having made preparation for hurt, 11 cases, 14 persons tried, 11 convicted. Class IV. Minor offences against the person—Hurt on grave or sudden provocation, 4 cases, 10 persons tried, 5 convicted; wrongful restraint and confinement, 515 cases, 409 persons tried, 90 convicted. Class V. Minor offences against property—Lurking house-trespass or house-breaking, 28 cases, 29 persons tried, 18 convicted; theft of cattle, 69 cases, 84 persons tried, 50 convicted; ordinary theft, 733 cases, 467 persons tried, 162 convicted; criminal breach of trust, 55 cases, 21 persons tried, 10 convicted; receiving stolen property, 20 cases, 59 persons tried, 35 convicted; criminal or house-trespass, 116 cases, 104 persons tried, 44 convicted. Class VI. Other offences not specified above—Vagrancy and bad character, 149 cases, 139 persons tried, 45 convicted; excise laws, 31 cases, 43 persons tried, 27 convicted; Stamp Act, 1 case, 2 persons tried, 1 convicted; public and local nuisances, 83 cases, 98 persons tried, 88 convicted; Arms Act, 1 case, 2 persons tried and convicted.

The number of cases instituted and of persons tried and convicted in 'non-cognisable' cases during 1872 is returned as follows:—Class I. Offences against the State, public tranquillity, and justice—Offences against public justice, 226 cases, 450 persons tried, 300 convicted; offences by public servants, 27 cases, 28 persons tried, 15 convicted; false evidence, false complaints and claims, 28 cases, 39 persons tried, 3 convicted; forgery or fraudulently using forged documents, 8 cases, 12 persons tried, but none convicted; rioting, unlawful assembly, affray, 4 cases, 23 persons tried, 16 convicted.

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Class II. Serious offences against the person—Causing miscarriage, 13 cases, 1 person tried, but not convicted. Class III. Serious offences against property—Extortion, 10 cases, 12 persons tried, 2 convicted. Class IV. Minor offences against the person—Hurt, 49 cases, 92 persons tried, 44 convicted; criminal force, 4188 cases, 1572 persons tried, 620 convicted. Class V. Minor offences against property—Cheating, 19 cases, 28 persons tried, 5 convicted; criminal misappropriation of property, 3 cases, 4 persons tried, 2 convicted; simple mischief, 290 cases, 185 persons tried, 34 convicted. Class VI. Offences not specified above — Offences relating to marriage, 192 cases, 83 persons tried, 3 convicted; criminal breaches of contract of service, 1 case, but no arrest; defamation, 25 cases, 7 persons tried, none convicted; intimidation and insult, 3 cases, 9 persons tried, 6 convicted; public and local nuisances, 13 cases, 28 persons tried, 20 convicted; offences under chapters xviii., xx., xxi., and xxii. of the Criminal Procedure Code, 219 cases, 378 persons tried, 284 convicted. Special laws 'non-cognisable' by police in detail—Cattle trespass, 284 cases, 62 persons tried, 19 convicted; Jail Act, 2 cases, 2 persons tried and convicted; Registration Act, 1 case, 3 persons tried, 2 convicted; Census Act, 1 case, 1 person tried and convicted; Ferry Act, 2 cases, 2 persons tried and convicted; Stamp Act, 3 cases, 14 persons tried, 13 convicted; Police Act, 26 cases, 31 persons tried, 23 convicted.

Excluding 335 cases, which were declared to be false by the Magistrate, and 19 which the police declined to take up, the total number of 'cognisable' and 'non-cognisable' cases investigated in Sylhet District in 1872 was 7689, in which 5796 persons were actually tried, and 2793 convicted either by the Magistrate or Sessions Judge; proportion of persons convicted to persons tried, 48·19 per cent., or one person convicted of an offence of some kind or other to every 615 of the District population.

In 1874, the total number of 'cognisable' cases reported to the police was 2708, of which 319, or 11 per cent., were struck off as false. In the 2389 'true' cases, 2465 persons were put on their trial, of whom 1314, or 58 per cent., were convicted, being one person to every 1309 of the population. The value of property stolen was £3322, of which only £177 was recovered. Of 'non-cognisable' crime in the same year, there were 4448 complaints, or one complaint to every 386 of the population. The total value of criminal fines imposed during the year was £3424.

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JAIL STATISTICS.—There is only one jail in Sylhet District, viz. at the Civil Station. The present building is altogether inadequate for the wants of the District, but steps are now (1877) being taken for its enlargement. In the year 1875-76 it was found necessary to transfer 150 prisoners to the Alípur and Dacca jails, and also to release some short-term prisoners before the expiration of their sentences. The jail is under the direct management of the Civil Surgeon, subject to the general authority and supervision of the Deputy-Commissioner.

The following are the statistics of the jail population for the years 1857-58, 1860-61, 1870, and 1872. As explained in other District Accounts, the figures for the years 1857-58 and 1860-61 must, owing to a defective form of returns, be received with caution, and looked upon as only approximately correct. Since 1870, however, an improved form of preparing the returns has been introduced, and the statistics for that year and for 1872 may be accepted as absolutely accurate.

In 1857-58, the first year for which materials are available, the daily average number of prisoners in Sylhet jail was 554, the total number of civil, criminal, and under-trial prisoners admitted during the year being 1033. The discharges were as follow:—Transferred, 44; released, 1109; died, 22; executed, 10—total, 1185. In 1860-61, the jail returns show a daily average number of 392 prisoners, the total of civil, criminal, and under-trial prisoners during the year being 840. The discharges were—Transferred, 87; released, 706; escaped, 3; died, 19; executed, 1—total, 816. In 1870, the daily average jail population was 392, the total number of prisoners admitted during the year being 1323. The discharges were—Transferred, 23; released, 1334; escaped, 7; died, 6; executed, 4—total, 1374. The sanitary condition of the Sylhet Jail has improved of late years. In 1857-58 the proportion of prisoners admitted to the jail hospital amounted to 153·43 per cent., and the deaths to 22, or 3·97 per cent. of the average jail population; in 1860-61 the admissions to hospital amounted to 144·89, and the deaths to 19, or 4·84 per cent.; in 1870 the admissions to hospital were 119·64 per cent., while the deaths numbered only 6, or 1·53 per cent.

The average cost of maintenance per prisoner in Sylhet Jail, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the prison police guard,

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which is included in the general police budget, is returned as follows:—In 1857-58 it amounted to Rs. 28. 13. 11 or £2, 17s. 8⅞d. per head; in 1860-61 to Rs. 38. 3. 6 or £3, 16s. 5¼d. per head; and in 1870 to Rs. 40. 14. 10 or £4, 1s. 10¼d. per head. The cost of the jail police guard in 1870 amounted to an average of Rs. 8. 5. 5 or 16s. 8⅛d. per prisoner. The Inspector-General of Jails, in his Report for 1870, returns the total cost in that year of the Sylhet Jail, including the prison police guard, but excluding cost of alterations and repairs, at Rs. 17,540, or £1754. Excluding the cost of the jail police guard, which is included in the general police budget of the District, the cost of the jail amounted to Rs. 14,570. 6. 0, or £1457, 0s. 9d.

Jail manufactures and industries have been carried on in Sylhet District for upwards of twenty-nine years, and contribute a certain proportion to the cost of maintenance of the prisoners. In 1857-58 the total receipts amounted to £393, 15s. 3d., and the charges to £188, 9s. 9d., leaving a surplus or profit of £205, 5s. 6d.; average earnings by each prisoner engaged in manufactures, 16s. 11d. In 1860-61 the receipts amounted to £359, 4s. 10d., and the charges to £213, 3s. 11d., leaving a surplus or profit of £146, 0s. 11d.; average earnings by each prisoner engaged in manufactures, Rs. 8. 1. 5, or 16s. 2⅛d. In 1870 the total credits arising from jail manufactures amounted to £613, 4s. 5½d., and the total debits to £624, 18s. 1d., showing an adverse balance of £11, 13s. 7½d.

The statistics of the jail population in 1872 are as follow:—The daily average number of civil prisoners was 3·02; under-trial prisoners, 37·31; labouring convicts, 361·09; and non-labouring convicts, 8·91—making a total of 410·33, of whom 6·35 were females. These figures show one prisoner always in jail to every 41·90 of the total District population, or one female to every 1321·06 of the total female population. The total cost of Sylhet Jail in 1872, excluding public works and prison guard, amounted to £2008, 4s. 4d., being an average of Rs. 48. 15. 8 or £4, 17s. 11½d. per prisoner. The financial result of the jail manufactures during 1872 is as follow:—The total credits, including stock remaining on hand at the end of the year, amounted to £916, 7s. 5d., and the total debits to £767, 7s. 1d., leaving an excess of credits over debits of £149, 0s. 4d. The actual money cost of the manufacture department during the year amounted to £621, 17s. 3d., and the cash remitted to the treasury to £615, 2s. 4d., showing a cash

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loss of £6, 14s. 11d. Out of the 361·09 labouring convicts, 210·56 were employed in manufactures, the remainder being engaged in prison duties, or were in hospital, or weak and old or otherwise unable to work. The prisoners actually engaged in manufactures were distributed as follow:—Gunny weaving, 4·08; gardening, 48·62; cloth manufacturing, 34·91; bamboo, rattan, and reed work, 68·09; oil manufacturing, 16·37; flour grinding, 19·42; carpentry, 4·05; rice husking, 4·85; pulse grinding, ·70; bakery, 3·43; miscellaneous, 6·04—total, 210·56.

EDUCATIONAL STATISTICS.—Until within recent years education had not made much progress in Sylhet; but since the reform of Sir George Campbell in 1872, by which the benefit of the grant-in-aid rules was extended to the village schools or *páthsálás*, this District has manifested a greater improvement than any other part of Assam. The table on pp. 327-328, compiled from the annual reports of the Director of Public Instruction, shows how slow was the old rate of advance. In 1856-57 the total number of schools in Sylhet District was 3, attended by 267 pupils; the figures for 1860-61 show little change, and by 1870-71 the schools had only increased to 15, and the pupils to 879. Within the same period of fourteen years, the expenditure by Government on education had risen from £282 to £643, and the total expenditure from £434 to £1277.

The next table is given to illustrate the effect of Sir G. Campbell's reform. It shows that between the 31st March 1872 and the 31st March 1873, the number of schools increased just sevenfold, having been augmented by the addition of 116 'new *páthsálás*,' with 3147 pupils; while the total number of pupils increased more than five-fold. And this improvement was effected without any sensible addition to the total amount of grant-in-aid contributed by Government, which only increased by £18, whereas the income from other sources improved by £90. See table on p. 329.

The Report on Public Instruction for 1874-75 returns the total number of schools in Sylhet at 255, attended by 7025 pupils, showing one school for every 21·09 square miles, and 4·05 pupils to every thousand of the population. The *zilá* school at Sylhet town is described as the most flourishing institution of its class in the Province. It was attended by 330 pupils, of whom 86 were Musalmáns. To promote Muhammadan education, this school receives an annual grant of £80 from the Mohsin endowment, which is devoted partly

[*Sentence continued on page* 330.

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Return of Government and Aided Schools in Sylhet District for the Years 1856-57, 1860-61, and 1870-71.

Classification of Schools.	Number of Schools.			Number of Pupils.											
				Hindus.			Muhammadans.			Others.			Total.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
Government English School, ...	1	...	1	176	...	168	3	...	13	...	...	2	179	...	183
Government Vernacular Schools, ...	...	...	3	...	...	86	...	...	9	...	...	2	...	...	97
Aided English Schools,	...	2	8	...	219	432	...	34	32	...	7	...	...	260	464
Aided Vernacular Schools, ...	2	3	3	72	77	119	16	42	16	...	...	...	88	119	135
Total, ...	3	5	15	248	296	805	19	76	70	...	7	4	267	379	879

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RETURN OF GOVERNMENT AND AIDED SCHOOLS IN SYLHET DISTRICT FOR THE YEARS 1856-57, 1860-61, AND 1870-71—*continued.*

CLASSIFICATION OF SCHOOLS.	Cost to Government.			Amount realized by Fees, Subscriptions, and Private Contributions.			TOTAL EXPENDITURE.		
	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.	1856-57.	1860-61.	1870-71.
	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government English School,	257 19 9	...	310 14 8	107 18 9	...	169 9 9	372 14 7	...	480 4 5
Government Vernacular Schools, ...	...	...	68 17 0	...	...	9 10 3	...	...	78 7 2
Aided English Schools, . .	...	180 0 0	222 0 9	...	255 3 8	403 19 11	...	426 13 7	636 15 3
Aided Vernacular Schools, .	24 2 6	19 10 0	42 2 0	37 6 11	47 1 8	43 8 5	61 6 8	69 2 0	82 4 11
Total, . . .	282 2 3	199 10 0	643 14 5	145 5 8	302 5 4	626 8 4	434 1 3	495 15 7	1277 11 9

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Comparative Statement illustrating the State of Education in Sylhet District in the Two Years 1871-72 and 1872-73.

Classification of Schools.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		Expenditure.					
							Government.		Other Sources.		Total.	
	1871-72	1872-73	1871-72	1872-73	1871-72	1872-73	1871-72.	1872-73.	1871-72.	1872-73.	1871-72.	1872-73.
							£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government Higher Class,	1	1	237	266	129	232	237 3 4	143 5 10	213 10 4	276 14 11	450 13 8	420 0 9
Government Middle Class,	3	3	122	143	69	113	76 15 2	67 15 7	14 17 6	16 9 9	91 12 8	84 5 4
Aided Middle English,	14	7	674	502	461	438	228 18 4	199 7 0	475 16 1	381 12 0	704 14 5	580 19 0
Aided Middle Vernacular,		5		343		265		63 4 8		78 3 1		141 7 9
Aided Primary,	1	1	48	44	36	36	9 12 0	9 12 0	14 8 0	14 8 0	24 0 0	24 0 0
Old *Páthsálás*,	...	3	...	106	...	93	...	7 15 0	...	3 5 0	...	11 0 0
New *Páthsálás*,	...	116	...	3147	...	2660	...	79 15 0	...	28 7 1	...	108 2 1
Total,	19	136	1081	4551	695	3837	552 8 10	570 15 1	718 11 11	798 19 10	1271 0 9	1369 14 11

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Sentence continued from page 326.]
to supply the salary of an Arabic and Persian teacher, partly to found five scholarships of Rs. 3 a month (£3, 12s. od. per annum), and partly to pay two-thirds of the fees of 48 other pupils. The total cost of the school was £534, of which Government contributed £261. The middle English schools numbered 13, with 602 pupils, about one-half of the total of this class in the entire Province. Their aggregate cost was £638, of which £209 came from Government funds. The middle vernacular schools also numbered 13, with 676 pupils; their cost was £427, including £185 from Government. The primary schools during the year under review increased from 173 to 195, and the pupils from 4949 to 5218. Two of these schools were unaided, being Muhammadan *maktabs*, entirely maintained by the Sylhet municipality. The total cost of the remainder was £1102, of which £932 came from Provincial Funds. The proportion of Musalmán pupils was 25·49 per cent., as compared with a Muhammadan element of 49·7 per cent. in the general population. A normal school was founded in 1873, and has made very satisfactory progress. During the year under review it was attended by 21 *gurus*, who were educated entirely by Government at a cost of £227.

POSTAL STATISTICS OF SYLHET DISTRICT FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters,	37,963	39,145	59,457	61,514	82,100	*Materials not received for this column.*
Newspapers,	5,754	1,722	9,360	1,809	7,727	
Parcels,	2,341	217	896	569	537	
Books,	312	75	1,299	811	1,965	
Total,	46,370	41,159	71,012	64,703	92,329	
	£ s. d.		£ s. d.		£ s. d.	
Sale of Postage Stamps,	172 0 4		276 6 8		295 15 11	
Cash Collections,	237 6 0		408 10 6		328 12 1	
Total Receipts,	409 6 4		684 17 2		624 8 0*	
Total Expenditure,	774 6 10		951 19 4		861 5 1	

* Exclusive of £20, 11s. 8d., receipts for stamps for official correspondence. Official or service stamps were first introduced in 1866.

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POSTAL STATISTICS.—The preceding table, showing the number of letters, newspapers, etc., received at and despatched from the Sylhet Post Office, for the years 1861-62, 1865-66, and 1870-71, is compiled from a return specially furnished by the Director-General of Post Offices.

FISCAL DIVISIONS.—The number of *pargands* or Fiscal Divisions, as reported by the Collector, and also as shown in the Board of Revenue's Statistics, is 185. The following is the list, showing the area of each in acres and square miles, the number of estates, and the amount of land revenue :—

(1) ADAMPUR: contains an area of 3193 acres, or 4·94 square miles; it comprises 8 estates, and pays a land revenue of £17, 6s. od.

(2) AGIARAM: area, 3193 acres, or 4·99 square miles; 260 estates; land revenue, £98, 18s. od.

(3) AGNA: area, 13,088 acres, or 20·45 square miles; 137 estates; land revenue, £131, 4s. od.

(4) AKBARPUR: area, 698 acres, or 1·09 square miles; 41 estates; land revenue, £14, 18s. od.

(5) ALINAGAR: area, 34,851 acres, or 54·45 square miles; 1376 estates; land revenue, £699.

(6) AHMADPUR: area, 128 acres, or ·20 of a square mile; 2 estates; land revenue, £32, 6s. od.

(7) ARAIKHAN: area, 40,586 acres, or 63·41 square miles; 920 estates; land revenue, £365, 4s. od.

(8) ATGAON: area, 900 acres, or 1·40 square miles; 8 estates; land revenue, £82.

(9) ATHANGIRI: area, 3717 acres, or 5·80 square miles; 65 estates; land revenue, £64.

(10) ATUAJAN: area, 35,552 acres, or 55·55 square miles; 453 estates; land revenue, £327, 10s. od.

(11) ATAJUAN KISMET: area, 37,985 acres, or 59·35 square miles; 281 estates; land revenue, £343, 6s. od.

(12) AURANGABAD MATIKATA: area, 261 acres, or ·40 of a square mile; 55 estates; land revenue, £5, 10s. od.

(13) AURANGPUR: area, 7045 acres, or 14·70 square miles; 282 estates; land revenue, £286, 14s. od.

(14) BAGAT: area, 77 acres, or ·12 of a square mile; 8 estates; land revenue, £2, 2s. od.

(15) BAHADURPUR: area, 22,699 acres, or 35·46 square miles; 677 estates; land revenue, £290, 8s. od.

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(16) BAJERAJ: area, 8037 acres, or 12·55 square miles; 872 estates; land revenue, £179, 18s. od.

(17) BALAUT: area, 6675 acres, or 10·43 square miles; 76 estates; land revenue, £60, 2s. od.

(18) BALISIRA: area, 2511 acres, or 3·92 square miles; 617 estates; land revenue, £684, 14s. od.

(19) BAMAI: area, 8851 acres, or 13·83 square miles; 333 estates; land revenue, £377, 10s. od.

(20) BANBHAG-BAJU: area, 6554 acres, or 10·24 square miles; 378 estates; land revenue, £137, 2s. od.

(21) BANBHAG KHALISA: area, 8371 acres, or 13·08 square miles; 1095 estates; land revenue, £244.

(22) BANIACHANG: area, 106,876 acres, or 166·99 square miles; 3585 estates; land revenue, £1086, 10s. od.

(23) BANIACHANG JOAR: area, 108,356 acres, or 169·30 square miles; 170 estates; land revenue, £383, 2s. od.

(24) BANIACHANG JOAR OF NABIGANJ: area, 63,586 acres, or 99·35 square miles; 338 estates; land revenue, £707, 16s. od.

(25) BANSIKUNDA: area, 32,331 acres, or 50·51 square miles; 1 estate; land revenue, £181, 6s. od.

(26) BARAHAL; area, 4697 acres, or 7·34 square miles; 188 estates; land revenue, £83.

(27) BAR-AKHIA: area, 33,359 acres, or 52·12 square miles; 39 estates; land revenue, £99, 4s. od.

(28) BARAMCHAL: area, 17,871 acres, or 27·92 square miles; 708 estates; land revenue, £278, 14s. od.

(29) BARANFAUD: area, 42,775 acres, or 66·83 square miles; 2251 estates; land revenue, £604, 2s. od.

(30) BARAPARA: area, 8898 acres, or 13·90 square miles; 120 estates; land revenue, £114.

(31) BARDES: area, 1980 acres, or 3·09 square miles; 192 estates; land revenue, £43, 14s. od.

(32) BARLEKHA: area, 3282 acres, or 5·12 square miles; 113 estates; land revenue, £80, 12s. od.

(33) BARAYA: area, 18,760 acres, or 29·31 square miles; 1017 estates; land revenue, £445, 14s. od.

(34) BAURBHAG: area, 12,597 acres, or 19·68 square miles; 847 estates; land revenue, £226, 18s. od.

(35) BEJURA: area, 52,356 acres, or 81·80 square miles; 1294 estates; land revenue, £307, 12s. od.

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(36) BETAL KHALISA: area, 4710 acres, or 7·36 square miles; 46 estates; land revenue, £127, 10s. od.

(37) BETRIKUL: area, 12,801 acres, or 20·00 square miles; 148 estates; land revenue, £145, 4s. od.

(38) BHADESWAR: area, 1271 acres, or 1·98 square miles; 321 estates; land revenue, £119, 6s. od.

(39) BHANUGACHH: area, 39,571 acres, or 61·82 square miles; 258 estates; land revenue, £253, 12s. od.

(40) BHARAN: area, 2667 acres, or 4·16 square miles; 61 estates; land revenue, £113, 14s. od.

(41) BHATRA: area, 5754 acres, or 8·99 square miles; 190 estates; land revenue, £188, 16s. od.

(42) BITHANGAL: area, 7845 acres, or 12·25 square miles; 17 estates; land revenue, £220, 2s. od.

(43) BOALJUR: area, 19,340 acres, or 30·21 square miles; 311 estates; land revenue, £257, 12s. od.

(44) BORANGA: area, 2140 acres, or 3·57 square miles; 290 estates; land revenue, £77, 12s. od.

(45) CHAIRKATA: area, 24,247 acres, or 37·88 square miles; 749 estates; land revenue, £276.

(46) CHAITANAGAR (HINGAJIA): area, 862 acres, or 1·34 square miles; 1 estate; land revenue, £23, 18s. od.

(47) CHAITANAGAR (LATU): area, 2078 acres, or 3·24 square miles; 1 estate; land revenue, £97, 14s. od.

(48) CHAITANAGAR (NOAKHALI): area, 11,072 acres, or 17·30 square miles; 490 estates; land revenue, £315, 2s. od.

(49) CHAITANAGAR (PARKUL): area, 5174 acres, or 8·08 square miles; 2 estates; land revenue, £57, 18s. od.

(50) CHAITANAGAR (RAJNAGAR): area, 493 acres, or ·77 of a square mile; 1 estate; land revenue, £20.

(51) CHAITANAGAR (TOYPUR): area, 3204 acres, or 3·60 square miles; 17 estates; land revenue, £101, 6s. od.

(52) CHAMTALA: area, 19,427 acres, or 30·35 square miles; 63 estates; land revenue, £116, 4s. od.

(53) CHAPGHAT: area, 21,556 acres, or 33·68 square miles; 2961 estates; land revenue, £932, 10s. od.

(54) CHATUL: area, 21,733 acres, or 33·95 square miles; 1475 estates; land revenue, £333, 18s. od.

(55) CHAUALLIS: area, 40,428 acres, or 63·17 square miles; 2812 estates; land revenue, £1117, 12s. od.

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(56) CHAUKI: area, 4744 acres, or 7·41 square miles; 61 estates; land revenue, £107, 12s. od.

(57) CHAURA: area, 6350 acres, or 9·92 square miles; 734 estates; land revenue, £169, 10s. od.

(58) CHAUTALI (NOAKHALI): area, 2549 acres, or 3·98 square miles; 174 estates; land revenue, £119, 14s. od.

(59) CHHATAK: area, 5799 acres, or 9·06 square miles; 48 estates; land revenue, £84, 6s. od.

(60) CHHAYCHIRI: area, 5223 acres, or 8·17 square miles; 164 estates; land revenue, £130, 12s. od.

(61) CHHOTALEKHA: area, 8527 acres, or 13·32 square miles; 348 estates; land revenue, £155, 8s. od.

(62) CHURKHAIR: area, 8049 acres, or 12·57 square miles; 255 estates; land revenue, £125, 12s. od.

(63) DAKSHIN KACHH: area, 8858 acres, or 13·84 square miles; 438 estates; land revenue, £131, 2s. od.

(64) DANADI; area, 15,540 acres, or 24·28 square miles; 280 estates; land revenue, £247, 2s. od.

(65) DAUDNAGAR: area, 864 acres, or 1·35 square miles; 17 estates; land revenue, £57, 10s. od.

(66) DHAKA DAKSHIN: area, 15,359 acres, or 23·99 square miles; 1327 estates; land revenue, £527, 16s. od.

(67) DHAKA UTTAR: area, 4857 acres, or 7·59 square miles; 419 estates; land revenue, £131, 16s. od.

(68) DHARGAM: area, 67,700 acres, or 105·78 square miles; 1419 estates; land revenue, £565, 16s. od.

(69) DEORALI BADE: area, 1914 acres, or 2·99 square miles; 52 estates; land revenue, £17, 16s. od.

(70) DINARPUR: area, 27,362 acres, or 42·75 square miles; 684 estates; land revenue, £399, 8s. od.

(71) DUBAG: area, 5790 acres, or 9·04 square miles; 358 estates; land revenue, £59, 18s. od.

(72) DUHALIA: area, 10,842 acres, or 16·94 square miles; 51 estates; land revenue, £88, 14s. od.

(73) DULALI: area, 15,531 acres, or 24·25 square miles; 713 estates; land revenue, £402, 18s. od.

(74) ETSAMNAGAR: area, 1281 acres, or 2·00 square miles; 43 estates; land revenue, £36, 16s. od.

(75) EGARASATI: area, 36,764 acres, or 59·00 square miles; 340 estates; land revenue, £291, 2s. od.

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(76) FAIZABAD: area, 1328 acres, or 2·07 square miles; 115 estates; land revenue, £55, 16s. od.

(77) FARAKHABAD: area, 3281 acres, or 5·12 square miles; 411 estates; land revenue, £82, 12s. od.

(78) GADA HASANAGAR: area, 8069 acres, or 12·60 square miles; 543 estates; land revenue, £669, 18s. od.

(79) GAHARPUR: area, 18,420 acres, or 28·78 square miles; 680 estates; land revenue, £448, 10s. od.

(80) GANGANAGAR: area, 559 acres, or ·87 of a square mile; 65 estates; land revenue, £34, 4s. od.

(81) GAYAR: area, 4614 acres, or 7·20 square miles; 76 estates; land revenue, £36, 6s. od.

(82) GANSANGAR: area, 1705 acres, or 2·66 square miles; 29 estates; land revenue, £15, 2s. od.

(83) GANSANGAR OF SANKHARPASA: area, 1223 acres, or 1·91 square miles; 42 estates; land revenue, £37, 6s. od.

(84) GHILA CHERRA: area, 5773 acres, or 9·02 square miles; 200 estates; land revenue, £58, 18s. od.

(85) GODHRALI: area, 9287 acres, or 14·57 square miles; 390 estates; land revenue, £256, 14s. od.

(86) HARINAGAR: area, 7353 acres, or 11·49 square miles; 380 estates; land revenue, £204, 14s. od.

(87) HASANABAD: area, 2227 acres, or 3·48 square miles; 16 estates; land revenue, £31, 4s. od.

(88) ICHHA-KALAS: area, 43,212 acres, or 67·52 square miles; 430 estates; land revenue, £362, 2s. od.

(89) ICHHAMATI: area, 16,672 acres, or 26·05 square miles; 668 estates; land revenue, £365.

(90) INDANAGAR: area, 4050 acres, or 6·32 square miles; 111 estates; land revenue, £66, 6s. od.

(91) INDESWAR: area, 7929 acres, or 12·39 square miles; 611 estates; land revenue, £194, 14s. od.

(92) ITA: area, 28,500 acres, or 44·53 square miles; 1133 estates; land revenue, £510, 4s. od.

(93) JAFARGARH: area, 10,318 acres, or 16·12 square miles; 498 estates; land revenue, £278, 12s. od.

(94) JAINTIA PURIRAJ: area, 37,857 acres, or 59·15 square miles; land revenue, £325, 14s. od.

(95) JALALPUR: area, 7112 acres, or 11·11 square miles; 465 estates; land revenue, £340, 12s. od.

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(96) JALSUKA: area, 12,132 acres, or 18·95 square miles; 68 estates; land revenue, £283, 2s. od.

(97) JANTARI: area, 8709 acres, or 13·60 square miles; 85 estates; land revenue, £84, 6s. od.

(98) JAPHLANG: area, 25,644 acres, or 40·07 square miles; 342 estates; land revenue, £279, 2s. od.

(99) JATUA BAJU: area, 4439 acres, or 6·93 square miles; 48 estates; land revenue, £101, 2s. od.

(100) JATUA HAVILI: area, 2829 acres, or 4·42 square miles; 14 estates; land revenue, £20, 6s. od.

(101) JUANSHAHI: area, 5042 acres, or 7·87 square miles; 12 estates; land revenue, £116, 8s. od.

(102) KAJAKABAD: area, 5827 acres, or 8·26 square miles; 509 estates; land revenue, £114, 16s. od.

(103) KANIHATI: area, 27,882 acres, or 43·56 square miles; 284 estates; land revenue, £270, 4s. od.

(104) KARANSI: area, 1865 acres, or 2·91 square miles; 70 estates; land revenue, £49, 4s. od.

(105) KASIMNAGAR: area, 6046 acres, or 9·44 square miles; 160 estates; land revenue, £375, 6s. od.

(106) KURUA: area, 8441 acres, or 13·19 square miles; 599 estates; land revenue, £294, 8s. od.

(107) KHARIL: area, 30,053 acres, or 46·95 square miles; 1484 estates; land revenue, £435.

(108) KHITTA: area, 10,622 acres, or 16·59 square miles; 986 estates; land revenue, £398, 8s. od.

(109) KHURD-PANCH-KHAND: area, 4792 acres, or 7·48 square miles; 262 estates; land revenue, £53, 8s. od.

(110) KUMRISAIL BADE: area, 725 acres, or 1·13 square miles; 28 estates; land revenue, £7.

(111) KURSHA: area, 15,789 acres, or 24·67 square miles; 195 estates; land revenue, £195.

(112) KAURIA: area, 48,599 acres, or 75·93 square miles; 1755 estates; land revenue, £1050, 10s. od.

(113) KUSIARKUL: area, 16,473 acres, or 25·74 square miles; 649 estates; land revenue, £344.

(114) KUSIARKUL BADE: area, 24,874 acres, or 38·86 square miles; 59 estates; land revenue, £24, 14s. od.

(115) KUSIARKUL KISMET: area, 1911 acres, or 2·98 square miles; 151 estates; land revenue, £58, 14s. od.

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(116) LAKAI: area, 27,223 acres, or 42·53 square miles; 160 estates; land revenue, £371.

(117) LAKSHMANSRI: area, 563 acres, or ·88 of a square mile; 6 estates; land revenue, £12, 8s. od.

(118) LAKSHMIPUR: area, 6488 acres, or 10·13 square miles; 265 estates; land revenue, £246, 14s. od.

(119) LANGLA: area, 82,647 acres, or 129·13 square miles; 3492 estates; land revenue, £1481, 18s. od.

(120) LAOR: area, 67,610 acres, or 105·64 square miles; 305 estates; land revenue, £308.

(121) MAGISPUR: area, 892 acres, or 1·39 square miles; 8 estates; land revenue, £18, 2s. od.

(122) MAHARAM: area, 13,202 acres, or 20·62 square miles; 85 estates; land revenue, £176, 4s. od.

(123) MAHMUDABAD: area, 740 acres, or 1·15 square miles; 10 estates; land revenue, £11, 10s. od.

(124) MAHMUDPUR: area, 1356 acres, or 2·11 square miles; 130 estates; land revenue, £47, 12s. od.

(125) MANDARKANDI: area, 8058 acres, or 12·59 square miles; 313 estates; land revenue, £151, 18s. od.

(126) MAURAPUR HAVILI: area, 5189 acres, or 8·10 square miles; 350 estates; land revenue, £110, 18s. od.

(127) MAURAPUR ITA: area, 1603 acres, or 2·50 square miles; 107 estates; land revenue, £43, 16s. od.

(128) MULAGUL: area, 37,852 acres, or 59·14 square miles; 1302 estates; land revenue, £273, 16s. od.

(129) MUKHTARPUR: area, 8273 acres, or 12·92 square miles; 154 estates; land revenue, £175, 8s. od.

(130) MURAKHAIR: area, 290 acres, or ·45 of a square mile; 2 estates; land revenue, 16s.

(131) MURAKHAIR (2), transferred from Maimansinh; area, 1189 acres, or 1·85 square miles; 2 estates; land revenue, £43, 2s. od.

(132) NAOGAON: area, 5415 acres, or 8·41 square miles; 19 estates; land revenue, £53, 14s. od.

(133) NAWARA BETAL: area, 948 acres, or 1·48 square miles; 18 estates; land revenue, £88, 8s. od.

(134) NURUL HASANNAGAR: area, 3132 acres, or 4·89 square miles; 70 estates; land revenue, £278, 8s. od.

(135) PACHAUN: area, 3064 acres, or 4·78 square miles; 27 estates; land revenue, £42, 4s. od.

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(136) PACHBHAG: area, 47,036 acres, or 73·49 square miles; 2121 estates; land revenue, £580, 6s. od.

(137) PAGLA: area, 9587 acres, or 14·98 square miles; 75 estates; land revenue, £153, 16s. od.

(138) PALAS: area, 3741 acres, or 5·84 square miles; 9 estates; land revenue, £54.

(139) PALDAR: area, 7326 acres, or 11·44 square miles; 4 estates; land revenue, £9, 14s. od.

(140) PANCHKHAND-KALA: area, 17,361 acres, or 27·12 square miles; 1156 estates; land revenue, £313, 10s. od.

(141) PANISAIL HAVILI: area, 804 acres, or 1·25 square miles; 24 estates; land revenue, £23, 12s. od.

(142) PANISAIL ITA: area, 55 acres, or ·8 of a square mile; 4 estates; land revenue, £2, 8s. od.

(143) PANRUA: area, 3064 acres, or 4·78 square miles; 27 estates; land revenue, £42, 4s. od.

(144) PASCHIMBHAG BAJEBAJ: area, 2905 acres, or 4·54 square miles; 262 estates; land revenue, £77, 12s. od.

(145) PATHARIA: area, 66,553 acres, or 103·99 square miles; 421 estates; land revenue, £411, 2s. od.

(146) PHALJUR: area, 33,179 acres, or 51·84 square miles; 986 estates; land revenue, £301, 4s. od.

(147) PIALGOL: area, 50,536 acres, or 78·96 square miles; 414 estates; land revenue, £320, 12s. od.

(148) PRATAPGARH: area, 84,247 acres, or 131·63 square miles; 138 estates; land revenue, £521, 16s. od.

(149) PUTAJURI: area, 6136 acres, or 9·58 square miles; 189 estates; land revenue, £175, 8s. od.

(150) RAFINAGAR: area, 4468 acres, or 6·98 square miles; 151 estates; land revenue, £100, 12s. od.

(151) RAGHUNANDAN: area, 110 acres, or ·17 of a square mile; 2 estates; land revenue, £15, 14s. od.

(152) RANAPING or NARAPING: area, 1719 acres, or 2·68 square miles; 189 estates; land revenue, £57.

(153) RANDIGA: area, 932 acres, or 1·45 square miles; 16 estates; land revenue, £32.

(154) RENGA: area, 30,868 acres, or 48·29 square miles; 991 estates; land revenue, £678, 8s. od.

(155) RIAJPUR: 116 acres, or ·18 of a square mile; 2 estates; land revenue, £4, 6s. od.

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area, 11·705 acres, or 18·29 square miles; 25 land revenue, £120, 12s. od.

(156) RICHIganj. The
states; lar extent
(157) [illegible]es; land revenue, £16, 4s. od.
estate
(158) SALBAGH: area, 2700 acres, or 4·22 square miles; 28 estates; land revenue, £26, 4s. od.
(159) SANKHAIR: area, 6636 acres, or 10·87 square miles; 551 estates; land revenue, £250, 8s. od.
(160) SATBAK: area, 25,505 acres, or 30·85 square miles; 2176 estates; land revenue, £661, 6s. od.
(161) SATGAON: area, 8154 acres, or 12·74 square miles; 303 estates; land revenue, £222, 16s. od.
(162) SATGAON KISMET: area, 1171 acres, or 1·83 square miles; 156 estates; land revenue, £57, 12s. od.
(163) SATRASATI BAJU: area, 2758 acres, or 4·31 square miles; 56 estates, land revenue, £32, 4s. od.
(164) SATRASATI BAJU KISMET: area, 1131 acres, or 1·76 square miles; 10 estates; land revenue, £20, 12s. od.
(165) SATRASATI HAVILI: area, 12,334 acres, or 19·27 square miles; 918 estates; land revenue, £367, 4s. od.
(166) SALBARASH: area, 6141 acres, or 9·59 square miles; 35 estates; land revenue, £169, 16s. od.
(167) SENGRAM: area, 448 acres, or ·70 of a square mile; 20 estates; land revenue, £20, 2s. od.
(168) SHAFINAGAR: area, 25 acres, or ·04 of a square mile; 1 estate; land revenue, 14s.
(169) SHAHABAD: area, 436 acres, or ·68 of a square mile; 13 estates; land revenue, £10, 4s. od.
(170) SHAHBAZPUR: area, 18,144 acres, or 28·35 square miles; 330 estates; land revenue, £239, 10s. od.
(171) SHAISTANAGAR: area, 15,086 acres, or 23·57 square miles; 929 estates; land revenue, £375, 6s. od.
(172) SHAMSHERNAGAR: area, 63,850 acres, or 99·76 square miles; 1989 estates; land revenue, £1034.
(173) SIKANDRAPUR: area, 654 acres, or 1·02 square miles; 36 estates; land revenue, £14, 8s. od.
(174) SIKSUNAITA: area, 18,824 acres, or 29·41 square miles; 294 estates; land revenue, £139, 10s. od.
(175) SILHET KASBA: area, 2527 acres, or 3·94 square miles; 3 estates; land revenue, £4, 14s. od.

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(176) SINH CHAPAR BAJU: area, 6733 acres, or square mile[illegible] miles; 100 estates; land revenue, £59, 10s. od.

(177) SINH CHAPAR HAVILI: area, 8489 acres, or 13·2[illegible] miles; 293 estates; land revenue, £149, 8s. od.

(178) SUJABAD: area, 141 acres, or ·22 of a square mile; 1 estates; land revenue, £2, 16s. od.

(179) SUKHAIR: area, 8303 acres, or 14·23 square miles; 3 estates; land revenue, £7, 16s. od.

(180) SUNAITALA BAJU: area, 9683 acres, or 15·13 square miles; 177 estates; land revenue, £71, 14s. od.

(181) SUNAITA HAVILI: area, 4792 acres, or 7·48 square miles; 220 estates; land revenue, £85, 12s. od.

(182) TARAF: area, 50,996 acres, or 79·65 square miles; 1601 estates; land revenue, £4400.

(183) UTTAR KACHH: area, 9334 acres, or 14·58 square miles; 283 estates; land revenue, £149, 10s. od.

(184) UCHAIL: area, 7896 acres, or 12·33 square miles; 290 estates; land revenue, £376.

(185) USHAINAGAR: area, 169 acres, or ·26 of a square mile; 6 estates; land revenue, £18, 6s. od.

(186) YAKUBNAGAR: area, 1522 acres, or 2·37 square miles; 47 estates; land revenue, £36, 6s. od.

Total settled area, 2,688,985 acres, or 4201·53 square miles; 77,672 estates; land revenue, £44,541, 2s. od.

These figures, however, must only be taken as approximately correct, for many minor alterations have doubtless taken place since the list was originally compiled. As it stands, there are as many as 15 *pargands* each less than one square mile in extent, the smallest being only 25 acres; and 42 *pargands* each with an area of between 1 and 5 square miles. Besides the 186 *pargands* enumerated above, the District of Sylhet is also divided into 10 large fiscal divisions called *zilás*. Each of these *zilás* was formerly under the charge of a local revenue official called first a *tahsildár*, and subsequently a *patwárí*; but the revenue is now collected through the office establishment at headquarters.

SUBDIVISIONAL ADMINISTRATION.—The subdivisional system is not yet (1876) in force in Sylhet; but by a notification which appeared in the *Assam Gazette* of 6th May 1876, the District was divided into the four following Subdivisions:—(1) The Sadr, or Headquarters; (2) Sonámganj; (3) Lashkarpur; (4) Látu, or

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(156) Richiganj. The erection of permanent buildings, and the com-
tates; lar extension of the subdivisional organization, is unavoidably
(157) stponed by reason of financial exigencies. The position, area,
etc. of four Subdivisions, apparently corresponding to the four now sanctioned, is thus described in the *History and Statistics of the Dacca Division*, page 297 of the section relating to Sylhet:—'The boundaries and situation of these Subdivisions will be most easily described by drawing four lines from Bahádurpur, twenty-two miles south-east of Sylhet town. The first line will follow the Bibiání river for seven or eight miles, and then, turning directly north, will meet the Surmá river at Gobindganj, and after that follow the Surmá to its junction with the Peyini river, and the latter river to the west boundary of Jáintiá. The second line will ascend the Kusiárá river to Gobindsri, and then, crossing to the Surmá river, will follow the south boundary of Jáintiá. These two lines and the Khásí and Jáintiá Hills will contain the Sadr or Headquarters Subdivision, comprising the police stations of Párkul, Tájpur, Jáintiápur, Mulágul, and Gosáinghát, the three last being in Jáintiá. The area of this Subdivision will be about 900 square miles. The third line will coincide with the second for two miles, and then, turning first south and afterwards south-east, will follow the Manu river to a point near the north extremity of the Balisirá Hills, and then be drawn due south along the centre of the Churamani range on the frontier of Hill Tipperah. The second and third lines will contain the Látu or Karímganj Subdivision, comprising the police stations of Látu, Hingájiá, and Rájnagar, with an area of about 1500 square miles. The fourth line will coincide with the first for about twenty-five miles, and then turn west along the Daurka, Champtí, and Surmá rivers to the boundary of Maimansinh. The third and fourth lines will contain the Habíganj Subdivision [apparently identical with that now officially known as Lashkarpur], comprising the police stations of Lashkarpur, Noákhálí, Sankharpásá, Ajmeriganj, and Nabíganj, with an area of about 1400 square miles. The fourth and first lines will contain the fourth or Sonámganj Subdivision, with an area of about 1200 square miles. The boundaries of the Subdivisions will also be those of their criminal and revenue jurisdictions.'

Climate.—The climate of Sylhet is excessively damp and trying to Europeans. The cold weather begins in November and ends in

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March; the rains set in about April and last till October. No accurate meteorological records have been kept, nor until lately were there any instruments at Sylhet to enable this to be done. Self-registering thermometers were introduced in 1870, and in that year a maximum temperature was recorded of 96°, the minimum being 46°. The rainfall is very heavy, and has the effect of tempering the heat. In 1869, 178·55 inches of rain were registered, and in 1870, 161·54 inches. The average annual rainfall for the five years ending 1876 is returned at 159·26 inches.

THE EARTHQUAKE of January 10, 1869, was severely felt in Sylhet. The first shock was experienced at 4.22 P.M., and lasted for about one minute, the direction of the wave being apparently from N.N.E. to S.S.W. This was followed by three minor shocks within a period of three hours. At Sylhet town the steeple of the church was shattered, the east wall severely cracked, and the roof much shaken. The Civil offices, also, were considerably damaged. In the east part of the District all the ground between the Polá and Dhalesar rivers was rent into fissures three to nine inches wide, and at the junction of the Polá with the Barák the soil sank four feet. A wave rolled up the Barák six feet in height. Water and soft black sand were ejected from the fissures during the earthquake and for some time afterwards. The water was hot, and had a sulphurous smell. At Seattí, houses in the *bázár* sank forty feet below the surface of the ground, and tall areca-nut trees entirely disappeared. The shocks here were very violent, and seemed to pass from south to north. A fuller description of this earthquake will be found in the Statistical Account of Cáchár.

MEDICAL.—The chief epidemic disease of Sylhet is malarious fever. It does not seem that any great change has recently been made in the sanitary condition of the District by the clearing of forests or the draining of swamps. Dysentery and diarrhœa are prevalent, as also are many cutaneous disorders. Cholera and small-pox not unfrequently appear in an epidemic form.

VITAL STATISTICS. — The general District returns, collected through the agency of the *chaukídárs*, are more imperfect in Sylhet than in any other part of Assam. In 1874, only 5773 deaths were reported, giving a death-rate of 3·3 per thousand. Nearly half of these reported deaths were assigned to cholera, which was exceptionally prevalent during the year, having caused more than three times as many deaths as in the average of the two preceding years;

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the greatest mortality was recorded between the months of September and December. The selected urban area consists of the municipality of Sylhet, with an area of 13·18 square miles and a population of 16,846, in which statistics are collected by the town police. The general sanitary condition of the town is very bad. The space occupied by the European houses is open ground, extending along the banks of the river for about two miles; the native quarter lies behind, and is overgrown with vegetation and intersected with open sewers. During 1874 the total number of deaths reported was 590, of which 144 were due to fevers and 119 to cholera; the average death-rate was 35·0 per thousand. The selected rural area is Bamcherrá, with an area of 4·4 square miles and a population of 22,164; the deaths are registered by means of the managing staff of the local *zamíndár*. In 1874 a total of 767 deaths was returned, including 422 from cholera and 122 from fevers; the death-rate was 34·6 per thousand.

CONSERVANCY, ETC.—Water for domestic purposes is obtained from rivers and tanks. There are few wells in the District. In the town of Sylhet the natives prefer the river water, and all who live near the river bank invariably use it. Although it is polluted by dead bodies, burning *ghâts*, and filth of all descriptions, the tanks are in an even worse condition; and on the whole, the preference shown for the river water is not irrational. With a few exceptions, the tanks are miserable puddles, most of which dry up in the hot season. The large tanks are defiled by bathing, and by the practice of washing clothes in them, cleaning cooking vessels, etc. They are never cleaned out, and as the ground slopes towards them, this affords a ready means for all the filth in the neighbourhood to be washed in during the rains. They are, moreover, closely surrounded and overhung by clumps of bamboos and various kinds of trees; and the dead leaves fall into the water, filling it by their decomposition with organic matter.

NATIVE DRUGS, ETC.—No mineral substances found in the District are used by the native practitioners. Among the indigenous vegetable drugs, those in most common use are—the leaves and bark of the *nim; bhát*, used as a substitute for quinine in cases of fever; linseed, gamboge, the fruit of the *bél* (Ægle marmelos), for bowel disorders; *kat-karanjá*, castor oil, *jamalgotá*, *dálchini*, *dhatura*. The *kabirájs*, or native doctors, are addicted to the use of strong caustics; and they administer pills compounded with preparations of gold and mercury.

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DISPENSARY.—There is one charitable dispensary in the District at Sylhet town, founded in 1863, which has recently been removed to a new site nearer the native quarter. In 1871 the total number of in-door patients receiving treatment at the dispensary amounted to 270, of whom 185 were relieved or recovered, 53 did not improve or ceased to attend, 26 died, and 6 remained in hospital at the close of the year; ratio of deaths to patients treated, 9·62 per cent.; daily average number of sick, 7·55. The out-door patients in 1871 were 2768 in number, the average daily attendance being 16·23. In 1872 the in-door patients numbered 237, of whom 148 were cured or relieved, 33 did not improve, 45 died, and 11 remained in the hospital at the close of the year; ratio of deaths to patients treated, 18·98 per cent.; average daily number of sick, 9·21. The out-door patients in 1872 numbered 2482, the daily average attendance being 13·13. The year was healthy, and no epidemic prevailed, except dengue, which appeared in August and continued till the end of October. Cholera broke out in December at Nabíganj, having been introduced by imported labourers. Broken-down tea coolies, and coolies belonging to the Lushái expedition, in the extremity of disease, constituted the bulk of the patients.

In 1874 the dispensary was attended by 3814 out-patients, and 331 in-door patients. Of the latter class the daily average number was 8·77; the number of deaths was 45, or 13·59 per cent. The number of major operations performed during the year was 20, and of minor operations, 242. The total income was £250, 10s. 0d., of which £48 was received from Government for the salaries of the medical staff; £56, 14s. 0d. from European, and £42, 18s. 0d. from native subscriptions. The total expenditure was £117, 7s. 0d., leaving a balance in hand of £133, 3s. 0d.

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APPENDIX

TO THE

STATISTICAL ACCOUNT OF SYLHET.

THE following paragraphs, illustrating the material condition of Sylhet and the mode of administration in the eighteenth century, are extracted from *The Lives of the Lindsays*:—

'In the autumn of 1776 I gladly received the appointment of youngest assistant at Dacca, which city I reached after a voyage of twelve days through the Sundarbans.

. . . . . .

'On the east side of the Brahmaputra river lies the Province of Sylhet. It is of considerable extent, reaching from the east bank of that large river, and extending to the high range of mountains which separates our territories of Bengal from the dominions tributary to China. According to Major Rennell's account, the Chinese frontier is only distant three hundred miles from ours; the intermediate space is but thinly inhabited, and occupied by tribes of independent Tartars (?). During the Mughul government a considerable military force was kept up at Sylhet for its defence; the troops were maintained on the feudal system, and had lands allotted to them under the hills for their military services. The District yielded little revenue to Government beyond a few elephants, spices, and wood; and they were often obliged to remit considerable sums for its defence against the predatory incursions of the mountaineers. The Station itself was always considered as an honourable appointment, and as such was occupied by a near relation of the Nawáb of Bengal.

'This District had for some years fallen under the superintendence of the Dacca Council; and two years previous to my appointment, Mr. W. Holland, as one of the members of that Council, had been deputed to effect a settlement with the Sylhet landholders, with power to cess with revenue (*sic*), or levy a rent from those lands held on military tenure. Such a transaction is seldom accomplished without much difficulty. Mr. Holland having finished his business in that troublesome settlement, returned to Dacca, and presented his rent-roll to the Council, amounting to no less than £25,000 per annum; but

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he said, at the same time, that they were a most turbulent people, and that it would require much trouble to realize it. The other members held the Settlement in derision.

'My friend Mr. Holland soon after informed me that he had made up his mind not to return to Sylhet. I then for the first time went to my friend Mr. Rous, our resident, and laid my wishes before him as to succeeding Mr. Holland in his appointment. He answered that he would be happy to forward my views, but that he saw little prospect of my success, being the youngest member in the Settlement. I owned the difficulty was great, but said, "Should my name be proposed in Council by the opposite party, I hope it may meet with your concurrence?" To this he cheerfully consented. Thus were two members gained; I had only to look for a third to obtain a majority, and I addressed myself to John Shakespear, who had at that time the lead in Council. I found that gentleman well inclined to serve me, and he promised his support, under the stipulation that I would provide for two of his dependents. That I, of course, agreed to, and this same gentleman proposed my name next day in Council to succeed Mr. Holland, who resigned. This was unanimously agreed to, but it had the effect of creating much discontent among the junior servants of the Settlement, who were all my seniors.

'I had now attained the summit of my ambition, and bade adieu to Dacca, where I had lived for upwards of two years with much comfort and satisfaction. Proceeding down the river for twenty miles, we stopped at Firinghi Bázár. At this place the Dacca river, which is a branch of the Ganges, joins the great Brahmaputra; when both united, they are known by the name of Meghna, and form one of the largest rivers in the world. This river I had now to ascend for many miles; but as the periodical rains had set in, the whole country exhibited a most melancholy and desolate appearance, being involved in a general deluge. This sudden rise of water is not occasioned by the rains that fall in the adjoining country, but by the melting of the snow and ice early in the summer in the Himálaya and other lofty mountains in Tartary, Assam, Thibet, etc., all of which furnish their tributary streams, and assist in overflowing the lower provinces of Bengal, laying the whole country for three months of the year under water, and, similar to the Nile, fertilizing the land for the ensuing crops. I shall not, therefore, be disbelieved when I say that, in pointing my boat towards Sylhet, I had recourse to my compass, the same as at sea, and steered a straight course through a lake not less than one hundred miles in extent, occasionally passing through villages built on artificial mounds, but so scanty was the ground that each house had a canoe attached to it. The inhabitants, of course, live in much misery during the rains.

'In crossing this country, I frequently passed through fields of wild rice, forming the most beautiful verdure, so thick as to exclude the appearance of water. The herbage giving way to the boat as it advanced, and again rising immediately behind it, formed a very novel scene:

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we are thus encompassed by a sea of green. One thing I found extremely unpleasant, which was the myriads of insects which rose from the grass when disturbed, but were more particularly felt when we had candles.

'On the seventh day after my leaving Dacca, the lofty mountains behind Sylhet came into view; they appeared as a dark cloud at a great distance, intersected with perpendicular streaks of white, which I afterwards found were cataracts of considerable magnitude, seen at a distance of forty miles in the rainy season. Soon after the Surmá, or Sylhet river, came in sight, distant from Sylhet thirty miles. The country here improved, the banks of the river became higher, and everything assumed a more comfortable appearance. I was at this place met by the Amla, or officers belonging to the establishment, who hailed my arrival in a variety of boats dressed out for the occasion, and accompanied me to the house intended for my residence. On asking for the town, I found the whole consisted of an inconsiderable bazar or market-place, the houses of the inhabitants being fantastically built and scattered upon the numerous hills and rising grounds, so buried in wood as to be scarcely discernible. The appearance was singular, but had every mark of comfort.

'I was now told that it was customary for the new Resident to pay his respects to the shrine of the tutelar saint, Shah Juloll (Sháh Jalál). Pilgrims of the Islam faith flock to this shrine from every part of India, and I afterwards found that the fanatics attending the tomb were not a little dangerous. It was not my business to combat religious prejudices, and I therefore went in state, as others had done before me, left my shoes on the threshold, and deposited on the tomb five gold mohurs as an offering. Being thus purified, I returned to my dwelling and received the homage of my subjects. One of the tenets, both of the Hindu and Muhammadan faith, is, never to present themselves to their superiors empty-handed; my table was in consequence soon covered with silver, none offering less than one rupee, others four or five. In return, the great man, whoever he is, gives the donor a few leaves of pawn and betel-nut.

'The business of the different offices was at this time conducted by two of Mr. Holland's confidential agents, Gukari Sinh and Premnarain Bose. They were both men of good character, and as such I confirmed them in their charges. The former continued with me during my stay in India, and for thirty years after my return to England he corresponded with me as his attached friend. Exclusive of the officers belonging to the Revenue department, we had also a full establishment of black officers in the Court of Judicature, over which Court it was one of my numerous duties to preside. In this arduous undertaking I was greatly assisted by several pundits, who always attended to explain the law, and were of much use when difficulties occurred. The Criminal Court continued as yet under the charge of the Nawáb of Bengal, and remained so for some years, when a different arrangement took place. The population of the country I found

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almost equally divided between the Hindu and Muhammadan. The former were a much more inoffensive race than the latter, whom upon many occasions I found troublesome.

'I will now endeavour to give an account of the revenues of the country over which I presided, and which essentially differ from [those of] every other part of India. There was little silver or copper in circulation, and the circulating medium was carried on entirely in cowries, or small shells, such as are used in the African trade as ornaments for the women. These cowries are well known in every part of Bengal, and used in the purchase of the smaller articles of life by the lower ranks of society, and they answer all the purposes of commerce. How they became the only circulating medium of a country three hundred miles distant from the sea, is a question neither I nor any other person has been able fully to explain. The coast of Bengal extending along the top of the bay for two hundred and fifty miles, viz. from Balasor to Chittagong, is an entire morass; neither stones or shells are to be found in this extensive tract,—the soil consists entirely of mud,—nor is the cowrie to be found either on the opposite coast of Malabar or Coromandel. They are, in fact, seen nowhere in any quantity but on the Maldive and Nicobar Islands, in the mouth of the Bay of Bengal, not less than fifteen hundred miles distant from Sylhet, where I resided.

'I have now to describe the manner in which we received the rents from the country, and afterwards remitted them to Dacca. The actual collection amounted to 250,000 rupees. It is here natural to ask, "How many cowries go to a rupee?" I give you a distinct answer: "Four cowries make one ganda; twenty gandas make one pan; sixteen páns make one kāhan; and four kāhana, one rupee." Thus, when multiplied together, you will find that the rupee contains 5120 cowries; again multiply these by eight, being the number of rupees in one pound sterling,[1] and the produce is 40,960 cowries in one pound. You may imagine, then, how troublesome it was to manage this ponderous circulation when received as the revenues of the country. It required, in fact, many large cellars or warehouses to contain them, and, when finally collected for the year, a large fleet of boats to transport them to Dacca. This operation in all its details occasioned a loss of no less than ten per cent., exclusive of depredations on the passage down. Until my appointment to Sylhet, it had been the invariable practice to count over the whole balance in the treasury previous to embarkation; but I was determined to shorten the process and receive the shells by weight. The black treasurer (who was a sagacious man) assured me it was impossible. With the high tone of authority, I told him "my orders must be obeyed." A low bow was the consequence—the measure was filled, and I felt proud at my wisdom. I was absent for a few minutes, when, returning, I found the cowries just weighed had become one-third heavier, without apparent reason, the old treasurer betraying at the same

[1] The *sikká* rupee is generally converted at the rate of 2s. 2d.

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time a sarcastic smile. "What is the cause of this, Kazánchi?" "Nothing, sir, but a little sand, which will turn the scale at any time." "You are right, my friend; but it is my turn next. We will now receive them by a given measure: to this there cannot possibly be an objection." "Allow your humble slave to suggest." "Suggest nothing! My will must be the law." The Kazánchi again bowed his head. The standard measure was accordingly made and filled with much judgment, neither too high nor too low. An order was now directed by the great man to pass into a law, fixing the diameter of the measure, when, the old treasurer stumbling as if by accident across the apartment, and hitting the measure with his toe, the cowries subsided several inches, to his no small amusement. The old man's advice was at last resorted to,—that the cowries should in future be received in baskets, made to contain a certain given quantity; and five baskets in each hundred to be counted, so as to form an average, and it was wonderful with what ease and nicety the business was conducted afterwards. Of cowries I had, in my official capacity as Resident, to receive from the zámíndárs annually to the amount of £25,000; and, as I have already said, it was the custom to send the whole of these cowries to Dacca, where they were exposed to public sale; but this practice was soon after done away with.

'I contemplated with delight the wide field of commercial speculation opening before me. My pay as Resident did not exceed £500 per annum, so that a fortune could only be acquired by my own industry. The lower part of the Province, as I have already said, was miserable in the extreme, being only capable of bearing coarse rice. The districts contiguous to the hills were of a different description, with a proportion of high and low lands, producing sugar, cotton, and other valuable crops. The high country had also other resources, well deserving the attention of enterprising merchants. For example, the mountain produced wood of various kinds, adapted to boat and ship building, and also iron of a very superior quality and description, little known to this country. It is brought down from the hills in lumps of adhesive sand, and, being put into the forge, produces excellent malleable iron without ever undergoing the process of fashioning under the hammer, pre-discharging the dross and coarser particles at once, thus producing what is called virgin iron, superior to any made in Europe by charcoal. Silks of a coarse quality, called "moongadutties," are also brought from the frontiers of China for the Malay trade, and considerable quantities of copper in bars and a small quantity of European goods are carried up to barter for these commodities. The adjoining mountain is also an inexhaustible source of the finest lime, and lower down the river there is abundance of fuel for burning it; but as this branch of commerce soon became the foundation of my fortune, I shall presently enter into it with more detail. The country under the mountains, where the ground undulates but is not precipitous, furnishes abundance of elephants of the best description.

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'Exclusive of the larger branches of commerce already mentioned, there are minor articles bought to a considerable amount, such as coarse muslins, ivory, honey, gums, and drugs for the European market; and in the fruit season an inexhaustible quantity of the finest oranges, found growing spontaneously in the mountains. But the only great staple and steady article of commerce is chunam, or lime. In no part of Bengal, or even Hindustan, is the rock found so perfectly pure, or so free of alloy, as in this Province; therefore Calcutta is chiefly supplied from hence. This branch immediately attracted my attention, and I was led to investigate how far the trade could be improved or extended. I found it had been hitherto occupied by Armenians, Greeks, and low Europeans, but to a trifling extent only; while I had so greatly the advantage over them, from the command of the currency, that it was evident the trade might soon centre with me, and it accordingly did so. And the trade became of essential use to me, by expending the cowries within the Province, which in the course of six months became converted into cash from the sale of the lime, and enabled me to fulfil my contract, which otherwise would have been difficult.

'The mountain from whence the lime is taken was not situated within our jurisdiction, but belonged to independent chieftains, inhabitants of the high range which separates our possessions from the Chinese frontier. My great object was to procure from these people a lease of the lime rock, but they previously demanded an interview with me to consult on the subject. A meeting was accordingly fixed at a place called Pandua, situated close under the hills, forming one of the most stupendous amphitheatres in the world. The mountain appears to rise abruptly from the watery plain, and is covered with the most beautiful foliage, and fruit trees of every description peculiar to a tropical climate, which seem to grow spontaneously from the crevices of the lime rock. A more romantic or more beautiful situation could not be found than the one then before me. The magnificent mountain, full in view, appeared to be divided with large perpendicular stripes of white, which, upon a nearer inspection, proved to be cataracts of no small magnitude; and the river in which the boats anchored was so pure that the trout and other fishes were seen playing about in every direction. Above all, the air was delightful, when contrasted with the close and pestilential atmosphere of the putrid plain below, so that I felt as if transplanted into one of the regions of Paradise. But the appearance of the inhabitants of this garden of Eden did not enable me to follow out the theory I could have wished to establish; it certainly deserved a different style of inhabitants from those wild-looking demons then dancing on the banks before me.

'In order to pay due attention to the great man, they had come down from every part of the mountain, accompanied by their retainers, dressed in the garb of war; and when thus accoutred, their appearance is most unquestionably martial, and by no means unlike our native

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Highlanders when dressed in their Gaelic costume. Many hundreds of this description were now before me. But my new friends on this occasion breathed nothing but peace and friendship, though still it was evident from their complexion and the war-yell that occasionally escaped their lips, as well as the mode in which they handled their weapons, that their temperament was not dissimilar to that of other mountaineers.

'After the business of the day was closed, several of the chiefs proposed to accompany me up the river and show me the quarries, but told me to prepare for a service of danger, and such as I was little accustomed to. Half a dozen canoes were manned on the occasion, each carrying six stout men, furnished with paddles for the smooth water, and long poles to push the boat over the rapids. For a few miles we got on well with the paddles; by degrees we got into the broken water, when the first rapid came full in view: the poles were then resorted to, and we got through it without much difficulty. A couple of miles farther brought us to the second, which was infinitely more rapid than the former: the people were obliged to push the boat under the banks and pull it up with ropes. At the entrance to the third rapid the noise was tremendous, and the voices of the people were no longer discernible; but, as they betrayed no fear, I determined to persevere. As the water had become more shallow, the people jumped out, and nearly by main force lifted the canoe over the stones.

'We now approached the chunam or lime rock, washed by the rapid stream. A magnificent cataract was seen rolling over the adjoining precipice,—the scenery altogether was truly sublime. The mountain was composed of the purest alabaster lime, and appeared in quantity equal to the supply of the whole world. When the canoes were loaded at the bottom of the hill, they appeared to descend the rapids with the rapidity of lightning; indeed, it is often attended with danger, and even loss of life, when bringing down the stones.

'During the few days of my residence at Pandua, I had the uncommon gratification of witnessing a caravan arrive from the interior of the mountain, bringing on their shoulders the produce of their hills, consisting of the coarsest silks from the confines of China, fruits of various kinds, but the great staple was iron of excellent quality, as already described. In descending from rock to rock, as represented in *Oscar and Malvina*,—in the present instance the only descent was by steps cut out in the precipice,—the burthens were carried by the women in baskets supported by a belt across the forehead, the men walking by their side, protecting them with their arms. The elderly women in general were ugly in the extreme, and of masculine appearance,—their mouths and teeth are as black as ink from the inordinate use of the betel leaf mixed with lime. On the other hand, the young girls are both fair and handsome, not being allowed the use of betel-nut until after their marriage. In appearance they resemble very much the Malay. The strength of their arms and limbs, from constant

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muscular exercise in ascending and descending these mountains, loaded with heavy burthens, far exceeds our idea. I asked one of the girls to allow me to lift her burthen of iron. From its weight I could not accomplish it. This, I need not say, occasioned a laugh in the line of march to my prejudice.

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'Our military strength did not in general exceed one hundred effective men, being a detachment of brigade sepoys, commanded by an officer. The men were chiefly natives of the higher provinces; but the climate of the hills, and particularly the water, was so pernicious to their health that whole detachments were successively destroyed. The party was in consequence withdrawn, owing to this untoward circumstance. I proposed to the Board to undertake the defence of the Province myself, at an expense far inferior to the former, with native troops formed into a militia corps. This was readily agreed to; the command remained with me, and this arrangement continued during my residence in the country. My corps I increased or reduced as occasion required. I accompanied them myself in every service of difficulty, and my business of course was well done.

'The collection of the revenues was now reduced to so regular a system as to give me no trouble whatever; but the interior police and Civil Court of Justice required unremitting attention. As in other uncivilised countries, the natives were litigious in the extreme, and they were not without their lawyers to render their simple story as complicated as possible. The Hadd Shikast, or infraction of boundaries, formed at least nine-tenths of the causes before the Court. The boundaries of the land under cultivation were well defined; but in the wild regions, covered with trees and brushwood, there is no landmark or mode of ascertaining to whom such lands belong. Nor does the party injured ever complain when his opponent first begins to clear the jungle, but watches the progress as an unconcerned spectator until the whole is cleared, then loudly complains of being forcibly dispossessed of his property. In such cases the decision often leant to the side of the industrious man, particularly on the high ground, such improvements being always attended with much expense.

'I had myself taken much pains to infuse into the zamindars, or proprietors of the high grounds, a spirit of industry, of which their soil was well deserving. The population was abundant, and fully equal to make the whole a garden; but I was met on every side with apathy and indifference. Although they had every advantage of soil, they did not grow a grain of wheat in the whole Province. I assured them that that crop would double the value of their lands. They promised that, if I would furnish them with seed, they would sow it and pay every attention to its cultivation. I accordingly imported fifty measures of grain at the time of their annual meeting, and distributed to each zamindar an equal proportion, promising at the same time a high price for the produce next year. During the currency of the season I made frequent inquiries, and the invariable

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answer was, "that the crop promised well;" but when the revolving year came round, it appeared that not one man out of the whole had put the seed into the ground. They had argued the case among themselves, and voted it an infringement that ought to be resisted, and my wheat was baked into cakes. The oppression of the Muhammadan Government was not yet forgotten, and it must be many years before these people can fully understand the nature of a free constitution, where every man benefits by his own industry. I had, at very considerable expense, introduced the culture of indigo and the silkworm, and presented to the Presidency very fair samples of both; but I was obliged to abandon the undertaking, from the heavy inundations the country is subject to from being in the vicinity of the mountains, and which occasionally swept all before them.

'The growth of coffee also occupied my attention. I brought a great number of plants from a distant Province, where it was cultivated. Being on the point of leaving Sylhet for a few months, I gave the plants in charge to my native gardener, with strict injunctions to defend them. Upon my return, being anxious to see the progress they had made, I found that they had completely changed their character: some were larger than before, others smaller. Upon further examination, the gardener acknowledged that the goats had broken in and destroyed most of the plants, and in consequence he had gone to the woods and furnished himself with an equal number of plants of the same description. I fortunately still preserved a few of the old stock, which were carefully planted out with those newly acquired, and in due time they both produced the identical coffee, and thus established the curious fact that the coffee plant was the indigenous or natural growth of the high ground of this country. But I left it to my successor to prosecute the cultivation or not, as he thought proper, my other avocations fully occupying my time.

'Having, in the foregoing page, mentioned my being much occupied in the Court of Justice, I will here relate an incident that happened to me, which for the moment gave me uneasiness. Trial by water and by fire were occasionally resorted to when a difficulty in decision occurred to the judge. One day two men were brought to me in my official capacity, the one accusing the other of having stolen a piece of money from his girdle. The accused person solemnly asserted his innocence, called God to be his witness, and demanded the ordeal or trial by water. The plaintiff cried out, "Agreed! agreed! Water! water!" The surrounding multitude looked to me, and I ordered, with magisterial solemnity, that the will of God be obeyed. The Cutchery or Court of Justice stood on the banks of a beautiful pond. In a few minutes both plaintiff and defendant plunged into the water and disappeared. The supposed thief instantly floated to the surface and acknowledged his guilt, but the accuser was not to be seen; and for some minutes I was under much alarm, having countenanced the frolic, so offered a sum of money to any person who would dive to the bottom and bring him

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up. This was effected just in time to restore life, which was nearly gone. He had clung tenaciously to the weeds, and was determined to die upon the spot rather than abandon his claim. My next alarm was still more ridiculous. In walking to the Court I was accosted by a mendicant priest in these words: "If you are a gentleman, you will give me money; if you are a dakáit (or robber), I have nothing to expect." I gave him a blow with the palm of my hand for so insolent a speech, when he fell prostrated on the ground, as if dead. I went on without paying him the smallest attention, and in four or five hours, returning the same way, found him still lying in the same position; my attendants first lifted a leg, then an arm, and reported him dead. I certainly felt an unpleasant sensation, but, stooping immediately to the ground, I picked up a straw, and, tickling his nostril, the air resounded with his sneeze, to the no small astonishment of the by-standers. The mendicant had a good whipping in consequence.

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'In 1781, and also in the preceding year, there had never been such bountiful crops of rice, insomuch that the granaries could not contain it, and the value of the commodity was so extremely depreciated that it would not pay the expense of carrying it to market. I was therefore under the necessity of stating to Government the total inability of the farmers to pay their rents, especially as, in this poor district, they had not the same resources as elsewhere, rice being our only source of revenue. A suspension of rent was in consequence allowed. No sooner was this indulgence granted than one of those dreadful inundations took place to which the country is subject, which in a few weeks involved the whole country in general calamity. The river, from being very low, rose thirty feet perpendicular, overflowing its banks and sweeping everything before it. A more dreadful scene could not be imagined; nor could relief be given to the numerous objects who were seen perishing in the torrent,—the cattle and wild animals of every description were observed indiscriminately floating down the stream. The granaries upon the banks, filled with the late superabundant harvest, were all swept into the flood,—and thus from a general plenty we were in the course of ten days reduced to a state of famine. All was gone, excepting a few partial stores on the high grounds. The first thing I did was to despatch express boats in every direction, to bring back the grain we had sent from the Province some time before, now finding its way to distant markets. In this we succeeded, and part was brought back; but we had a dreadful prospect before us: the greater part of the last year's crop was destroyed, and, what was worse, the rice lately planted was so completely laid under water that it could offer no hope of relief.

'My own case was embarrassing, for I had now to give the Supreme Board an account directly opposite to that I had lately furnished. Government, however, immediately assisted us; but, at the same time, my story appeared so very improbable that they sent up a confidential person to report to them, from ocular demonstration, the actual state of

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secured, w From the scarcity that prevailed, this gentleman never
the country. ler of abe ; but his report of the desolation and misery he saw in the
reached m ats and ntry fully corroborated my previous statements, and Govern-
lower co her end consequence, gave much assistance, but I am sorry to say
ment, i er, bei one-third of the population died.
nearly cape, must here mention one instance of the industry of the people at
'I ie tu juncture. They sent up and brought rice plants from the seed-beds
this the high grounds; but, their low lands being under water, they
on were obliged to plant them in a manner not altogether new, but seldom practised, and to which I was frequently an eye-witness. The work is carried on in canoes. In one end of the boat were deposited the rice plants, on the other side a heap of well-tempered tenacious clay; the boatman, holding two or three rice plants in his left hand, attached to each a lump of clay and dropped it into the water: it thus became anchored in eighteen inches of water. Many hundred acres of ground were thus cultivated; and this furnished in due time a considerable resource, so as to save many of the inhabitants from famine. In the situation so described, provided the flood during the periodical rains rises gradually, the plant will grow to the height of twelve or fourteen feet, always keeping its head above water; but if rapidly overflowed and depressed under water, even for one night only, it never recovers.

'Upon going to Dacca a few months afterwards, I saw many instances of men and women diving from their canoes to tear up from the bottom roots of grass and other vegetables as a miserable food for their famished cattle. Nor were the sufferings of the unfortunate natives yet ended. When the new crop was nearly ready for use, no persuasion could prevent them from satisfying their craving appetites, the frequent consequence of which was immediate death, or diseases which occasioned dropsy and dysentery, which destroyed many.

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'At this last place (Sylhet) the Musalmáns had become uncommonly violent. The period of the Muharram; or annual festival of the Islam faith, was approaching, when a deputation from the Hindu inhabitants came privately to inform me that they had certain intelligence that the Muhammadans meditated an assault upon our Government on that day, and that it would likely commence by an attack on the Hindu temples in the town. I told them that I could not believe it, as they had hitherto shown no indication of riot. My military force at that time being a good deal scattered in the Province, not more than forty or fifty men could be mustered fit for duty, and I desired my Jamadár *(sic)*, or black officer, to have all in readiness in case of a fray. Nothing occurred during the day of festival, until five in the evening, when the Hindu inhabitants rushed into my house in numbers, covered with marks of violence they had received from Muhammadans. I went into my room for a few minutes, dressed my pistols and gave them to my favourite black servant, desiring him to keep near me, and, if he saw me in danger, to put them into my hand. I carried a light horseman's sword under my arm. There was no time for delay, as the

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town was on fire in different directions. With my s[epoys] marched to the place where the crowd was collected, and was near[ly] my surprise that the numbers were much more considerable [than] expected. As I advanced they retired to a strong position [on] hill, and there took post. I followed them to the top, and d[rew] my sepoys on a table-ground directly opposite to them, where they with shouldered arms. I then went forward with my black of[ficer] to hold a parley on the spot. I found their leader a priest of consid[er]able rank, at the head of three hundred men. He was insolent in his manner. I was perfectly calm. I told him that I presented myself before him in the capacity of Head Magistrate; that I was informed a fray had happened, which I would investigate next day, and render justice where due; that my object at that moment was to compel him to lay down his arms and retire peaceably. He immediately drew his sword, and, exclaiming with a loud voice, "This is the day to kill or to die,—the reign of the English is at an end!" aimed a heavy blow at my head. This I was fortunate enough to parry; but he *struck* so hard that my sword was broken, and little more than the hilt remained in my hand. My black servant at the same moment thrust a pistol into my hand, which I instantly fired, and the priest fell; and so close were we in contact that his clothes were set on fire. My sepoys in the rear, seeing my dangerous situation, discharged a *platoon* while I stood in front, from which I miraculously escaped. My black officer and I rushed back into the ranks in time to prevent their giving way. We then charged with bayonets and drove the armed multitude over the hill.

'I had now time to look about me and survey the mischief that had been done in so short a time. The high priest and his two brothers were lying dead on the ground, and many of his dependents were wounded. On my side one sepoy was killed and six wounded. Most fortunately my people did not give way,—if they had, every European in the place would have fallen. I now asked for my assistant, Mr. ——, who I supposed had been killed; he soon appeared, and candidly informed me that the scene was too much for his nerves, and that he had retired during the combat. This event was of too serious a nature not to be reported to Government. They immediately ordered a reinforcement of troops, supposing me under temporary difficulty; but the tumult soon subsided, and the order was countermanded.

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'In this country tigers of all kinds were extremely numerous, and there was a liberal reward from Government for catching them. We caught from fifty to sixty annually, which afforded us much amusement. Large traps, constructed of wood and turf, of an enormous size, not less than thirty feet long, with four doors successively opening from each other, are built in such places as the tigers frequent. The bait is a living bullock in the centre. The tiger may enter on either side. On treading on a spring, the two counter doors drop, and

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secured, while the bullock remains in perfect safety. A tube or cylinder of about twelve feet long and eighteen inches calibre (made of mats and fortified with rope or ground rattans, and secured at the other end by two sticks run across it) is now introduced; and the tiger, being previously teased in the trap, and abundantly anxious to escape, seeing this ray of daylight conveyed into his prison through the tube, gathers himself together and darts into it, in hopes of finding a passage at the opposite extremity, but is stopped by the cross-bars. A man stands by to drive in two other bars across the end by which he entered. No mouse was ever more inoffensive than this powerful animal now finds himself,—the whole space he has to move in is only eighteen inches calibre, which barely allows him to move,—and I have repeatedly taken him by the whiskers with impunity. But his troubles are not at an end. He is now lifted upon a cart and conveyed to the town. The place chosen for his public debut was generally an old mosque surrounded by a high wall, enclosing fully half an acre of ground. In this enclosure a buffalo awaited his arrival, and stages were erected for spectators to see the sport. It signifies but little whether the buffalo is in his wild or domestic state; they have in either case the same antipathy to the tiger, and attack him wherever they meet. In the present instance the buffalo was in his tame state, brought from his daily occupation in the field, and submissive to his driver. But the moment the tiger entered, his character changed; he foamed at the mouth with rage, and with fury attacked his opponent. The tiger put himself on the defensive, threw himself on his back, biting and tearing the limbs of his antagonist; but the buffalo soon overpowered him, and threw him in the air, tossing him from horn to horn with wonderful dexterity until he was dead. The leopard shows much more play when thrown into the enclosure with the buffalo: in an instant he is on the top of his back, and makes him completely furious; he then jumps from limb to limb, wounding him in every direction; but whenever the buffalo can hit him a fair blow, he is done for.

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'On visiting the country where the greater part of my elephants were caught, I fell in with a small tribe of hill people, living more in the style of the brute creation than any I had ever met with. They are well known by the name of Cookies, and have their habitations on spreading trees, to defend them from beasts of prey. They live on wild honey and the fruits of the forest, and have but little connection with the people of the low country. I procured one of their children, whom I endeavoured to educate, but found his capacity very inferior. He was fonder of the society of a tame monkey than any other companion; nor did he, during the course of one year, acquire a single word of the language of the country. At last he made his escape into the woods, and I never saw him again.'

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF CACHAR.

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STATISTICAL ACCOUNT

OF THE

DISTRICT OF CACHAR.

CACHAR or Káchár, the most south-easterly District of the Province of Assam, lies between 25° 2′ 15″ and 24° 11′ 50″ north latitude, and between 92° 27′ 40″ and 93° 15′ 50″ east longitude. It contains an area, according to the results of the Revenue Survey, and corrected up to date in the Boundary Commissioners' Office, of 3750 square miles, with a population, according to the Census of 1872, of 205,027 souls. Before survey, the District was estimated to contain 5000 square miles, and this estimate will occasionally be found in the pages of this Statistical Account. The operations of the regular Census were confined to a tract containing only 1285 square miles, which figure has been adhered to for the calculation of all averages based upon area. The Civil Station, which is also the chief town of the District, is Silchár, situated on the south bank of the Barák river, in 24° 49′ 40″ north latitude and 92° 50′ 25″ east longitude.

BOUNDARIES.—The District is bounded on the north by the Nágá Hills, which form the watershed between the river systems of the Brahmaputra and the Barák. The present boundary-line follows the course of the Langting river from its source, three miles east of Semkhar, to its junction with the Dayáng river, and thence across the hills to Gangághát, on the Kapilí river. It has been proposed to correct this line by following for some distance the course of the two last-mentioned rivers, but the change has not yet been sanctioned. On the east, the District is bounded by the Tipái, Jhiri, and Barák rivers, which separate it from the Independent State of Manipur; on the south, by the Lushái Hill country,

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the frontier being an undefined line, drawn east from the Chátrá-chará Hill to Tipáimukh; on the west, by the Sarishpur or Siddheswar Hills and the Barák river, which separate it from Sylhet District.

On 20th August 1875, the provisions of the 'Bengal Eastern Frontier Regulation Act v. of 1873' were extended to Cáchár, and an inner line on the southern frontier of the District was notified, to be afterwards demarcated more precisely. The object of this measure is to restrict the dealings of European or other British subjects with the wild frontier tribes. No person is allowed to cross the inner line without a pass. The line starts from the Chátráchará Peak, passing the land grants of Jaluáchará, Barun-chará, Nowárband, Doárband, and Manierkhál, and ends at the Mainádhar outpost on the Barák.

Early History.—During the period when Cáchár was governed, as an independent State, by its own hereditary line of princes, its area was far more extensive than now. In 1809 a complicated series of disputes arose between the Rájá of Cáchár, the Rájá of Manipur, and the Burmese. The two latter powers successively ravaged the country for years; and the Burmese ultimately succeeded in maintaining possession, the legitimate prince being compelled to take refuge in the District of Sylhet. In 1824, when the British declared war against the Burmese, the Cáchár Rájá, Gobind Chandra, applied to us for assistance to enable him to regain his kingdom. It was resolved to give him the aid he sought, and a series of operations were undertaken against the Burmese, which resulted in their expulsion from the country. Gobind Chandra was then (1826) reinstated on his throne by treaty. For the next four years he carried on a contest with one of his subjects, Tularám Senápati, who had revolted and succeeded in establishing an independent chiefship in North Cáchár, and he also involved himself in intrigues against the Manipur Rájá. Gobind Chandra was finally assassinated in 1830; and as he left no legitimate son, the British took possession of the country, in accordance with the conditions of the treaty of 1826. Captain Fisher, of the Survey Department, was appointed the first Superintendent, subordinate to the Governor-General's Agent in Assam. In 1836 the District was annexed to the Commissioner-ship of Dacca, and the title of the officer in charge was subsequently changed from Superintendent to Deputy-Commissioner. This

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officer has the powers of a Magistrate and Collector, and of a Civil Judge. He also exercises political authority over the wild tribes on the frontier. The Judge of Sylhet acts as Sessions Judge for Cáchár. In 1854 the northern part of Cáchár, known as the Asálu Subdivision, which had become British territory in that year by the death of Tularám without heirs, was annexed to the Assam District of Nowgong; but in 1867, on the formation of the Nágá Hills District, this tract was partitioned between the new District, Nowgong, and Cáchár. With the exception of the Subdivision of Hailákándi, the limits of the Civil, Criminal, and Revenue jurisdictions are not coincident. The only historical event in recent times deserving mention, apart from the Lushái or Kukí raids, described at length in a subsequent section, was the defeat and dispersion, in December 1857, of a body of mutineers who had made their way into the District from Chittagong. (See the Statistical Account of Bengal, vol. vi.)

General Aspect and Configuration of the District.—The aspect of Cáchár is singularly diversified and beautiful. The country is surrounded on three sides by high mountains, and there are also ranges of hills within the District itself, which is intersected by a large river, the Barák, from east to west. Two large valleys lie to the south of the river, divided by a range of hills running north and south. These valleys are for the most part under water during the rainy season, when they form extensive lakes and marshes. The western one is known as the Hailákándi Valley; the eastern or farther one is the Chátlá fen, at the northern extremity of which is the Civil Station of the District. To the extreme south, the land above inundation level is for the most part forest, but of late there has been a considerable extension of rice cultivation in this direction. North of the Barák almost all the plain lands are cultivated. There is thus a constant succession of changes in the character of the country; and the rich vegetation and beautiful forms of the hills, the great fertility of the cultivated lands, the size and beauty of the bamboo groves and fruit trees that surround the cottages of the people, and even the wild and primeval appearance of the great marshes, give a richness and picturesque variety to the scenery of Cáchár which is generally wanting in the monotonous plains of Eastern Bengal. The soil of the plains is an alluvial deposit of mixed sand and clay, in which sand predominates. On the hills and other elevated tracts, the surface soil is a rich

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vegetable mould, and the rocks underneath are composed of quartz, schist, and conglomerate.

MOUNTAINS.—The Baráil range, which connects the North Manipur hills and the Khásiá range, forms a continuous wall along the north of the District, varying from two thousand five hundred feet to six thousand feet in height. This range throws out many spurs towards the south-west, which diminish in height as their distance from the main range increases. Between the valleys formed by these spurs, the Jhiri, Chiri, Madurá, Játingá, Arang, Larong, Gumrá, and Baleswarí rivers flow, all of which empty themselves into the Barák. That portion of the Baráil range which falls within the present boundary of Cáchár is clothed with dense forest. The geological strata are of aqueous formation, with a surface soil of decayed vegetable matter. Of the hills to the south of the Barák, the principal are the Bhubans, which run north and south, at a short distance from the eastern boundary. They vary from seven hundred to three thousand feet in height. The Rengtipahár hills, a range also running north and south, form the watershed between the Sonái and Dháleswari rivers; towards the north this range breaks into innumerable short spurs, which drain directly into the Chátlá fen. The height of these hills has not yet been ascertained. The Tiláin range also runs from north to south, the hills forming it being from one hundred to five hundred feet in height. The Sarishpur or Siddheswar hills form the western boundary of the District; their height varies from six hundred to two thousand feet. The absence of plateaux in the higher ranges is remarkable. In shape, the hills are ridged or peaked; some of them form long even ridges, others bristle up into peaks, and a few are saddle-backed, *i.e.* with an elongated summit, of which the two extremities are higher than the intervening space. Their slopes are extremely precipitous, notably the Bhubans range. Most of the hills are covered with forest jungle, except where they have been cleared for *júm* cultivation, or, in the case of the minor ranges, cultivated with the tea plant. There are footpaths over many of the ranges, the principal of which are those leading from Barkholá, on the Játingá, and Baladhán, near the Jhiri, to Asálu, a police station north of the Baráil Hills. Another mountain track is a pass into Sylhet at Chargolá. The Sylhet and Cáchár road crosses the Tiláin range, and the road to Manipur passes over the Hurang or Jugang Hills, a small range to the north of the

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Barák river. Until recently, carriages were unknown in the District, and beasts of burden are still not generally used; but carts have now come into use in many parts for the conveyance of tea to the river marts. If proper bridges were constructed, carriages might cross the Tiláin range, and might also pass through the range lower down at Dwárband, where there is a road which connects the Sub-divisional Station of Hailákándi with the town of Silchár.

River System. — The principal river in Cáchár is the Barák, which is said to have its source in the Angámi Nágá country, to the north-west of Manipur. After flowing for about 180 miles through a mountainous region, it becomes navigable for country boats twenty miles above the village of Bánskándi, within British territory. Its course is southerly till it meets the Tipái river, in the extreme south-east corner of the District, when it abruptly turns to the north, and forms the boundary between Cáchár and Manipur as far as the point where it is joined by the Jhiri river. Here it turns to the west, running a most tortuous course through the centre of the District till it reaches the Sylhet boundary, where it turns to the north-west and forms the boundary for some five or six miles. At Bángá, a village on the Sylhet bank, the river divides into two branches, the larger of which, the Surmá, continues to form the boundary between the two Districts for a further distance of about thirteen miles, and finally leaves Cáchár at Natwanpur. The other branch, called the Kusiárá, enters Sylhet immediately after the bifurcation. The total length of the course of the Barák within Cáchár is about 130 miles. Its bed is from one hundred and fifty to two hundred yards wide, and it is always navigable for country boats of large tonnage, with a draught of not more than three and a half feet. No boats of a larger burden than forty tons have ever been used. Steamers frequently ascend the stream, and could be employed at all seasons if not drawing more than three and a half feet. In the rainy season, boats of any draught could come up, as then the channel has a depth nowhere less than forty feet. The only other river navigable throughout the year, by boats of upwards of four tons burden, is the Kátákhál, a new channel formed by the Dháleswari, a tributary of the Barák. During the rains it is navigable by boats of any size, but none of a larger burden than forty tons have ever been used on it. In the cold season it will admit boats of twenty tons burden throughout its entire course, but navigation is rendered somewhat difficult by the swiftness of the

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current. The Dháleswari is an important river which flows into the Barák. It rises in the almost unknown country south of the District, and flows northward, watering the fertile valley of Hailákándi. About twenty-five miles above its junction with the Barák, the Dháleswari has left its old bed and formed a new channel, the Kátákhál, described above. There is a tradition that this change was artificially caused by one of the Rájás of Cáchár, who is said to have thrown an embankment across the bed of the Dháleswari, and so forced the waters to cut a new course for themselves. However this may be, it is certain that the old bed of the river is filled up for about one mile from the commencement of the Kátákhál, and this portion is now covered with heavy forest. North of this embankment, however, the drainage of the hills and marshes falls into the old bed of the river, thus forming a new stream, still called the Dháleswari, which falls into the Barák at Siáltekh Bázár. The remaining large southern tributaries of the Barák are the Ghagrá, which drains the great Chátlá fen; and the Sonái, said to be so called from its golden sands, which flows into the District from the Lushái country to the south, and empties itself into the Barák at Sonámukh. All these streams are navigable in the rainy season by boats of two tons burden. None of the tributaries of the Barák on its north bank are navigable throughout the year by boats of large size, but the principal ones, which are navigable by boats of two tons burden in the rains, are the following:—The Jhiri river, entering the District in its extreme north-east corner from the further side of the Baráil Hills, flows down one of the valleys formed by a spur of the range, and constitutes the boundary of the District for about fifteen miles, till it joins the Barák. The Játingá is a considerable stream, which flows through the Baráil Hills, and joins the Barák a few miles from the town of Silchár. The other important feeders of the Barák from the north are the Madurá, Badrí, and Chiri rivers.

Character of the Rivers.—There have been no great changes due to alluvion or diluvion in the District. Landslips, caused by the great earthquake of 1869, have changed the outline of the banks of the rivers here and there, but the Deputy-Commissioner is of opinion that they will resume their old form by a slow process. The Barák river runs along a high level, and its banks constitute the most elevated parts of the plain country. The ground slopes inland from the river bank for several miles, and then gradually ascends towards

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the foot of the hills on either side, leaving a long chain of swamps and marshes, many square miles in area, between the river and the mountains. The beds of the rivers generally are rocky while within the hills, but on reaching the plains they become in some parts sandy and in others muddy. The banks of all are clothed with jungle until they leave the hills, but after entering the plains they are invariably under cultivation. No islands are formed by any of the streams, nor is there an instance known where a river enters the earth by a subterraneous course. Except in the hills, fords are not in use, and they are nowhere practicable in the rainy season. There are numerous ferries in the District. The loss of life from drowning, during the five years ending 1869, amounted to an average of thirty-eight deaths a year. This, however, only represents the cases in which loss of life from this cause was reported to the police. The real loss was probably much greater.

LAKES, MARSHES, ETC.: THE CHATLA FEN.—There are no artificial watercourses or lakes in Cáchár District; but the Chátlá Fen, during three or four months of the rainy season, swells into a lake-like sheet of water, navigable by the boats which supply rice to the neighbouring tea plantations. It is difficult to give an estimate of the area of this piece of water, as it varies much from year to year, and it is not easy to determine where the actual *bil* begins and where marsh-jungle ends. Its dimensions may, however, be approximately stated to be about twelve miles in length, and two miles in breadth at the widest part. The Chátlá Fen plays so important a part in the physical geography of Cáchár, that an account of it as it appears in the rainy season, and of the land-making process which is steadily going on in its swamps, may not be found uninteresting. The Barák river enters Cáchár from the east as a considerable stream, overcharged with silt; and in its course through the District it receives the torrents from the Nágá Hills on the north, and the Lushái territory on the south. As soon as the periodical rains set in, both the Chátlá and the Hailákándi valleys turn into swamps. For a time they manage to discharge a good deal of their water into the Barák; but as this river receives its freshes from the eastward, it rises above the level of the two valleys, and instead of relieving them of their drainage, pours its own floods into them. Its rise and fall are so sudden, that within twenty-four hours the direction of the water changes, and the current, which in the morning was streaming out of the marshes into the river, comes

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rushing back into the fen before night. The outward stream is of the clear brown colour of marsh water, which is charged indeed with organic matter, but has deposited in the swamps *en route* whatever silt it brought from the Lushái Hills. On the other hand, when the Barák rises above the level of the fen, it sends a thick, muddy torrent out of its main channel, heavy with silt, and the colour of pea-soup. The inundation spreads over the vast expanse, swelling the marshes into a wide and deep lake, from which rise little conical isolated hills, with trim rows of tea bushes on their slopes, the coolie lines half-way up, and the planter's neat mat cottage on the summit. Everything else is submerged, except here and there a grove of *higil* trees, whose dark green tops stand up like laurel bushes above a depth of fifteen feet of water. As long as their highest branches can breathe the air, these trees will bear any amount of inundation. When the river subsides, the stream again turns from the fen into the Barák. But meanwhile the muddy river water has deposited its silt, and gradually passed through a pale straw colour into a light or deep brown. It leaves behind it a layer of fresh slime, and by innumerable repetitions of this process the bottom of the fen gradually rises. The fishermen say that in some places the depth of water in ordinary floods decreases at the rate of 18 inches every ten years. The process of land-making thus goes on, age after age, the lakes gradually shallowing into fens, the fens into reedy swamps, and the swamps into marshy prairies, covered with coarse grass. At present the Chátlá fen exhibits the process in all its stages. It now contains about sixty deep pools, or *kuris*, in which the filling-up stage has not yet gone far enough to admit even of the longest-stemmed aquatic plant rising to the surface. These pools, the fishermen say, were formerly ninety in number, but many of them have passed into the fen stage, and almost all of them have grown shallower within the memory of a single generation. Meanwhile the shallow marshes slowly rise up into dry land, offering rich crops for the most careless tillage. At the end of the rainy season the dry land emerges in mud and wild disorder. As far as the eye can reach, all is unformed chaos; and in riding across it in the cold weather, one might expect to see a megatherium, or other vast pre-Adamite monster, slide down some slimy bank into the quagmire. Quagmires, indeed, form a typical feature in the landscape. The traveller suddenly comes upon a patch of bright green vegetation, which the unwary might

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mistake at a little distance for luxuriant grass, but which the more experienced at once recognises as a deep and treacherous quagmire. During the rains sudden whirlwinds sweep across the fen, and, although of brief duration, blow with tremendous violence while they last. The unfortunate boat which has trusted to the shortness of its voyage to enable it to dispense with an anchor, has no resource but to drive helplessly before the storm till it sticks in a reedy marsh, or can fasten itself to its punting poles by fixing them into the shallow mud of a rice-field. Sometimes little fleets of grain barges are thus dispersed in the fen, and are carried by the force of the wind over roods of shallow water, which they find it afterwards impossible to recross without unlading. In the cold weather the ground is broken up by cracks, ravines, beds of silted-up rivers, muddy holes, and quagmires.

Besides the Chátlá fen, the following are the other more important marshes in the District, with their estimated area:—(1) Bakri *háor*, area 10 square miles; (2) Bowaliá, 6 square miles; (3) Dubri *bíl*, 1 square mile; (4) Koya, 1 square mile; (5) Karkariá *bíl*, ½ square mile; (6) Pumá, 2 square miles: (6) Thapháni *bíl*, 4 square miles; and (7) Kholang *bíl*, 6 square miles.

River Industries.—Rice, timber, and tea form the principal articles of river traffic. There are no river-side towns which are entirely supported by water traffic; but a considerable import and export trade is carried on at Silchár, the headquarters of the District, and at Sonái, the chief seat of the timber trade. A few years ago Mr. Brownlow attempted to move the machinery of a saw-mill by means of the Hatiá falls on the Ghagrá river, but the attempt proved unsuccessful. The same gentleman has recently started a second saw-mill near Badarpur, which is worked by a waterfall in the rainy season, and by steam power during the rest of the year. Irrigation is not practised anywhere in the District. The fisheries of Cáchár are of no great value. In 1857-58 they yielded a revenue to Government of £83, 8s. od.; in 1870-71 they were leased for a term of three years at an annual rental of £567, 8s. od.; and in 1873-74 the lease was renewed for a further term of three years at a rent of £527, 14s. od. The leaseholders of these fisheries are 118 in number. It is said that their value is steadily decreasing, partly because the *bíls* or marshes are drying up, and partly because the *mirásdárs*, or landowners, are gradually discovering that the area of the fisheries is included within the area for which

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they pay revenue, and therefore that the fisheries are their own private property. No rivers or marshes have ever been embanked with a view to reclamation or extension of cultivation; nor are they anywhere utilized as reed or cane-producing grounds, as a plentiful supply of these grows spontaneously in the jungle. The lines of drainage are very distinctly marked by the ranges of hills and small hillocks on both sides of the Barák, which slope towards that river. The surface-water is entirely carried off by the Barák, as the other streams in the District are all tributary to it.

MINERALS, ETC.—There are no mines in Cáchár. Discoveries of coal have been frequently reported; but on examination the deposits have invariably turned out to be either lignite or anthracite, and they are not worked. Petroleum has been discovered on the banks of the Barák and Sárang rivers. Salt wells are found in the District, and the right of manufacturing the salt is leased out to the highest bidder; but the revenue from this source has of late years much decreased, and the indigenous article has now almost entirely given way to salt imported from Bengal. In Mr. W. J. Allen's Report on Cáchár, p. 24, the following paragraph appears with regard to the produce of the wells:—'The salt manufactured from the brine of the wells is of very inferior quality to that of Bengal, and is consumed chiefly by the poorer classes residing in the neighbourhood. For some years the wells have been getting very much out of repair, and the revenue derived from them has been gradually decreasing. A further decrease is to be expected, for the farmers, having only short leases, will not undertake the expense of opening and clearing out the wells, and the Government cannot be expected to incur any outlay for this purpose, inasmuch as the Bengal salt yields proportionately a much larger revenue.' In 1875–76 the salt wells in Cáchár were leased for Rs. 37 or £3, 14s.

TIMBER, FORESTS, ETC.—The whole of Cáchár may be called a forest District, cultivated only along the banks of rivers, and here and there on the low hills (*tilás*). The most valuable timber tree found in the District is the *járul* (Lagerstrœmia reginæ), a light, salmon-coloured wood, with a coarse and uneven grain. The timber, which is very hard and durable, and does not rot under water, is used chiefly in boat-building and for the posts of houses. The price has considerably increased of late years, and fine trees are now worth from £6 to £8 each. When full grown, the tree is about 35 feet high, with a girth of between 7 and 8 feet. The *nágeswar* (Mesua

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ferrea) is next in importance, the wood being even harder and more durable than that of the *járul*, but not so suitable for boat-building, as it is much heavier, and considerable difficulty is found in working it. This tree is said to grow until it reaches its eightieth year, when it is about 45 feet high, and upwards of six feet in diameter. The value of a full-grown tree is £3. The *kurtá* is a kind of timber much used in boat-building, but very inferior to either of the foregoing in hardness and durability. The wood of the *suthrang* is used for making tea-boxes, and for fuel; it is a very light white wood, similar in grain and appearance to deal. Another wood much used for tea-boxes is the *jhalá*, a reddish wood of rather fine grain, heavier than the *suthrang*, and somewhat more durable. Among the many other trees found in the forests of the District, the following may be enumerated:—*Phumá, raltá, chám, telor, gamair, jhákiá, shundí, awal, ping, morai, bathkur, gondrai, khárol, shunari, boara, mau, hidul, jám, mohál, huzá, ghujengá, bhajráng, asliá, gunailá, hizul, simail, bárum*, and *barjá*. None of these have much value as timber. There are no Government teak plantations in the District. The caoutchouc or India-rubber tree was first discovered in Cáchár in 1862, in which year about 750 hundredweights of rubber were collected and sold, and during the following year the amount collected increased twofold. At the commencement of 1863, the Board of Revenue decided upon leasing out the right of tapping the trees to the highest bidder above £1800, upon condition that the farmer should plant four hundred young trees every year, in order to replace those destroyed by tapping, and also that the time for collecting rubber should be limited to between November and April. These conditions were deemed too stringent, and no offer was made for the lease, it being stated that the trees yielded most during the rains. The Board then directed that the question should remain in abeyance for another year, and it has not since been revived. The rubber tree grows to the height of from 15 to 35 feet, and its girth, when fit to be tapped, is from 18 inches to 6 feet. A high yield for the first tapping of a tree is 35 to 40 pounds of rubber. It is then allowed to remain untouched for three or four years, when another collection of rubber is made, but the yield is then much less than on the first occasion. Mr. Edgar, in his Report on the District, was of opinion that the forests of Cáchár would yield upwards of 2000 hundredweights of rubber annually, which could be sold in the District at from £1, 6s. 8d. to

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£2 per hundredweight. Bamboos of great size and value grow in all parts of the District. The principal varieties are those called *betwá*, *bákál*, *bhulká*, *barwá*, *dolu*, *muli*, and *phesá*. They are used for a variety of purposes,—for fences, posts and roofs of houses, and also for fuel. The most important kinds of cane or rattan are called *jali*, *jullah*, and *sundi*. The trade in timber, bamboos, etc. is very large, and forms one of the most important industries of the District. Bees-wax is collected in considerable quantities. There are no wide uncultivated pasture grounds, nor do any people live exclusively by pasturing in the forest, or by collecting and trading in jungle products.

Forest Administration.—The two Districts of Cáchár and Sylhet constitute the Cáchár Forest Division. In 1870 the forest revenue realized by Government was £1600. The timber, etc. is chiefly grown in the hills of Cáchár, and the main revenue is derived from the tolls levied at Siáltekh *ghát*, situated low down the Barák river, near the border of Sylhet District. The forests worth reserving lie along the southern boundary, and are composed exclusively of 'mixed evergreen or lower hill forest,' there being no *sál* or *sissu* anywhere. In the north, bordering on the Nágá Hills, there is but little valuable timber, and it has not been thought advisable to interfere with the custom of *júm* cultivation. In 1876 a total area of 825 square miles was set apart as Unreserved Forest, of which 336 square miles are within, and 489 without, 'the Inner Line.' The most valuable trees are the *járul* (Lagerstrœmia reginæ), and the *nágeswar* (Mesua ferrea); the felling of both of these is prohibited unless the trees exceed 4 feet in girth. The woodcutters receive licences at the rate of 10s. for every party not exceeding ten men. The average number is 330 licences for 3300 men, yielding an annual revenue of £150. The river tolls at Siáltekh *ghát* were leased in 1874-75 for £1500. Both the local consumption and the export of timber are very considerable. The tea gardens require to be supplied with tea-boxes and charcoal. In 1875, out of a total of 54,381 boxes required, 47,938 were manufactured on the spot, including 5474 turned out from the Keatinge saw-mill at Badarpur. The price of a box is about 2s., and it will hold 90 lbs. of tea. The other uses to which timber is put comprise the building of boats, houses, and bridges, and the manufacture of furniture and oars. The river steamers do not burn firewood. Timber, bamboos, canes, and thatching-grass are exported in large quantities as far as Maimansinh and Dacca.

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The caoutchouc or rubber trees (Ficus elastica) in Cáchár are in the same exhausted state as in Assam Proper, and it has been decided to be impracticable to adopt any conservancy measures. In 1874-75, 287 passes were granted to 323 men to proceed into the Lushái country to purchase and collect rubber. In the same year, the total amount imported was returned at 4930 *maunds* (3521 cwt.) from the Lushái country, and 462 *maunds* (300 cwt.) from Manipur; in addition, a large quantity is known to be introduced by smuggling. The Bengal registration returns for 1876-77 show an export from the two Districts of Sylhet and Cáchár of 1015 *maunds* of caoutchouc, valued at £5075.

During the year 1876-77 the system of Forest Administration in Cáchár underwent important modifications. The following seven tracts were gazetted as Forest Reserves:—(1) Upper Jiri, area 24 square miles; (2) Lower Jiri, 14 square miles; (3) Barák, 67 square miles; (4) Sonái, 18 square miles; (5) Kátákhál, 80 square miles; (6) Dháleswari, 33 square miles; (7) Inner Line, 509 square miles: total area, 745 square miles. The great danger to be guarded against is the extension of *júm* cultivation on the part of the Kukís, to prevent which a conservancy establishment is maintained of 1 forest-ranger and 9 watchers. In the same year, the toll station at Siáltekh was placed under direct Government management, the staff consisting of 1 toll-collector, 3 watchers, and 1 *manjhí*. The receipts show a considerable decrease as compared with the net rent received under the former system of leasing. The total was only £854. The number of licences granted for cutting timber, bamboo, etc. was 1511; and for elephants dragging timber, 77. The charge in both cases is one rupee (2s.) per head. The total receipts of the Forest Department during the year were £1025, against a total expenditure of £958, showing a surplus of £67. In the previous year the surplus had been £1656. In addition, a forest revenue of £593 was realized by the Deputy-Commissioner.

FERÆ NATURÆ.—Wild elephants are caught in the hills to the north and south of the District. Two distinct varieties are found in Cáchár—the *kumeriah* and the *mirgiá*, of which the former is the more valuable. A cross between the two varieties is called *doásála* or *nasib*. The average price for each of these classes of elephants, when well trained and not less than 7 feet high, is stated to be as follows:—*Kumeriah*, £110; *nasib*, £110; and *mirgiá*, £90. About £20 is added for every foot in height in excess of 7 feet.

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Elephants are captured at four places in the District: at Pániságar and Nichintpur in the south, where the best animals are found; and at Jalálpur and Baladhán in the north. The right of capturing elephants in these places was formerly leased out by Government, but since 1865 this practice was discontinued, and elephants are now strictly preserved. There are four elephant-hunting *mahál*s in Cáchár District:—(1) Páníságar; (2) Hálgangá; (3) Narsinhpur: and (4) the tract beyond Natwanpur. The right of hunting during the two years 1875 and 1876 was reserved for the Commissariat *khedá* Department.

The following account of the system of capture pursued on the frontier of the District is abbreviated from Major Stewart's notes:—In the cold season, which is chosen for the purpose, a band of four or five hundred men is collected for the hunt. A few experienced huntsmen go in advance of the main party; and as soon as they come upon foot-tracks which indicate the near existence of a herd, the main body silently approach and surround the elephants by a line of sentries many miles in circumference. If the ground is hilly or uneven, and unsuited for the purpose, the animals are made to shift their position by slight alarms, and are thus moved until a proper place is reached for surrounding them. The jungle is then cleared for a few yards all round this large circle, and a slight fence erected, intended to present an obstacle to the eyes of the animals, should they venture near it. Fires are lighted all around, and watched day and night by sentries. Should the elephants endeavour to make a rush out, the men all converge to the point and drive them back by discharges of firearms and other noises. Finding they cannot escape, they retreat towards the centre of the circle, where they are allowed to remain undisturbed for a time. A strong circular stockade is then constructed of about 5 acres in extent, with an opening for the ingress of the animals. A ditch is dug all round it, with the exception of the opening. Two lines of strong palisades are constructed, leading out in a slanting direction from each side of the doorway. A strong portcullis is then constructed over the opening of the stockade; and when all is prepared, the sentries round the large enclosure close in towards the gate, with shouts and yells and discharges of firearms. The elephants are driven within the two lines of palisades, and proceed along them as they narrow, until they enter the stockade, when the portcullis falls, and the whole herd, sometimes to the number of two hundred,

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is secured. The animals, as soon as they become conscious of their position, throw themselves into a frantic state of excitement. Several die of rage or of injuries inflicted on themselves or one another in their paroxysms. In a few days, however, their fury becomes to a certain degree spent, and they regain a little tranquillity; tamed elephants, called *kunkis*, are then employed for the purpose of completing the capture. Three or four of these are admitted within the stockade, each with a rider on its neck armed with a long spear. They approach the animal selected, and surround him, wedging him in tightly between their bodies, so that he can neither stir foot nor trunk. One of the riders then slips off and makes fast the hind legs to an adjacent tree, and in this manner, one after the other, the whole herd is tied up. The stockade is then broken down, and the newly-caught animals are walked off by degrees, each between two tame ones. Besides this wholesale method of capturing elephants, there is a way of noosing them, which was formerly much practised in Cáchár, until prohibited by Government authority. Wild elephants are also occasionally caught by the administration of drugs.

The *metná* or *mithun* (hill cow) is found wild in the northern and southern ranges of hills. It roams through forests and bamboo lands, occasionally taking up its quarters near old abandoned patches of *júm* cultivation, where it feeds on the hill grasses. It is very fond of salt, and the huntsmen take advantage of its habit of frequenting salt springs and salt licks, to shoot it or lay traps for it. The hill people keep these animals in a semi-domestic state merely for show, or for the purpose of offering them up as sacrifices at their religious festivals. A hillman considers that he has propitiated the evil deities for a long time after he has sacrificed a *metná*, but the offering is so costly as to be indulged in only by chiefs or other very wealthy men. The tame *metnás* vary in price according to their size and freedom from blemish, the cost of a pair—a bull and cow—varying from £6 to £15. The flesh is like good beef, juicy and well flavoured, although, like that of all wild animals, it is almost completely devoid of fat.

There are two species of wild buffaloes found in Cáchár. One is the ordinary kind common throughout Bengal. The horns of this species are finely curved, and well adapted for purposes of offence or defence. The other kind, known to the natives as the *bángar* buffalo, is not a native of Cáchár Proper, but herds of them annually migrate into the District from the north, remain for some time, and

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then return to their native haunts. The *bángar* buffalo differs from the common kind both in the shape of its horns, which curve inwards and downwards, and the configuration of its body. It is unable to do much damage with its horns, and therefore is not feared by huntsmen, though the common kind is very dangerous and formidable. Both varieties of buffaloes are similar in their habits. They are very sensitive to heat, and although they have a thick hide, the surface skin is thin, and insects easily draw blood. Ten or eleven years ago these animals were very abundant, and might be found in herds of two or three hundred; but they have now become scarce. As they are gregarious in their habits, they are still to be seen in herds of from one dozen to two score, but they have retreated far into the interior of the northern and southern hills. The skin and horns of a large wild buffalo are worth from £1, 8s. to £2.

The *parbattia* or *sámbhar* deer of Bengal is the largest species of deer found in the District. They frequent the low hills, covered with tree and bamboo jungle, lying along the edge of swamps and marshes. The males sometimes stand as high as fourteen or fifteen hands, and weigh from 800 lbs. to 1200 lbs. each. At no time timid animals, during the rutting season they become very fierce. They have been known to rush upon and wound an elephant very severely, even after being hit by a musket ball. The flesh is coarse and ill flavoured. The *lainga kbarra*, or barking deer, so called from its loud and harsh barking-like cry, is a small reddish animal, very timid. It seldom or never leaves the cover of tree or bamboo jungle. The boa constrictor devours many of these deer by lying in wait under the *amra* trees, and seizing them when they come to feed on the acid fruit, of which they are particularly fond. The flesh is dry but well flavoured. The *biluá*, known in other parts of India as the *bará singhá*, or twelve-horned deer, is by far the handsomest and most noble of all the deer tribe in Cáchár, and its flesh is particularly tender. This species of deer is only found in the neighbourhood of the large marshes, and even when pursued will not take to the tree-covered hills. The natives say that it is afraid to live in the jungle on account of the branches and creepers catching its horns, and thus making it an easy prey. Among other wild animals may be enumerated the tiger, leopard, rhinoceros, wild hog, and black bear, the latter being only found in the hills. Among small animals, there are monkeys, jackals, flying foxes, musk rats, moles, civet cats, wild cats, hares, porcupines, etc. Of birds, there are the partridge, pheasant, snipe,

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jungle pigeon, plover, quail, heron, florican, adjutant, paddy bird, parrot, woodpecker, kingfisher, etc. Among the fish, the principal varieties are the following:—*Rui*, *chitál*, *ganiyá*, *puntá*, *sál*, *gájor*, *singi*, *chingrí*, *koi*, *pabelá*, *ritá*, *pangá*, *hilsá*, *kátlá*, *kalisá*, etc.

During the ten years ending 1869, 110 people were returned as having been killed by wild beasts or snakes, showing an average of 11 each year; but much value cannot be placed on these figures. During the same period the total sum of £51, 13s., or an average of about £5 a year, was paid in the form of rewards for tiger killing. No rewards have ever been given for the destruction of snakes. In 1874, after the introduction of the new scale of rewards, the expenditure for killing wild animals rose to £29, 16s., as compared with an average of £2, 10s. during the three preceding years. In 1874 five persons, and in 1875 seven persons, were reported as having died either by wild beasts or from snake bite.

POPULATION—EARLY ESTIMATES.—At the time of conducting the Revenue Survey an attempt was made to enumerate the houses in the settled portion of the District, which were returned at 18,432, showing a population (taking five as the average number of inmates for each house) of 92,160. Besides these there are about 30,000 labourers employed in the tea gardens; and Mr. Edgar, the Deputy-Commissioner in 1870, estimated the number of hillmen within the District at 30,000, viz. 10,000 Kukís, 8000 Nágás, 1000 Míkírs, 10,000 Cácháris, and 1000 Khásiás and Assamese. According to these estimates, the total population would be 152,000 souls. Major Stewart, however, estimated the population at 220,000, of whom 50,000 were Hindu Bengálís, 25,000 Hindu Manipurís, 80,000 Musalmán Bengálís, 5000 Musalmán Manipurís, 30,000 people of various hill tribes, and 30,000 Hindustanis, principally imported labourers on the tea gardens. The European population was estimated to number about 200 souls.

During the year 1871-72 a regular census of the settled portion of Cáchár District, comprising an area of 1285 square miles, was taken by order of Government. The results disclosed a total population of 205,027, being 160 to the square mile. I regret that I do not possess the revised District Census Compilation for Cáchár, and I therefore take the following table and extracts from the General Census Report for 1872. The information thus given is somewhat more meagre than that for other Districts, but this is unavoidable under the circumstances:—

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ABSTRACT OF THE POPULATION, ETC. OF EACH POLICE CIRCLE (*Thánd*) IN CACHAR DISTRICT, 1872.

Subdivision.	*Thánd.*	Area in Square Miles.	Number of Villages, *Mauzás*, or Townships.	Number of Houses.	Total Population.	Averages according to the Census Officers.				
						Persons per Sq. Mile.	Villages, *Mauzás*, or Townships per Sq. Mile.	Persons per Village, *Mauzá*, or Township.	Houses per Sq. Mile.	Persons per House.
Headquarters,	Kátigorá, . . .	141	121	8,682	48,224	342	·85	379	62	5·6
	Silchár, ...	430	116	13,544	71,901	167	·27	620	31	5·3
	Lakshmipur, . . .	370	40	3,657	19,231	52	·11	481	10	5·2
	Subdivisional Total, .	941	277	25,883	139,356	148	·29	503	28	5·3
Hailakandi, .	Hailákándí, . . .	344	112	11,428	65,671	191	·33	586	33	5·7
	District Total, .	1,285	389	37,311	205,027	160	·30	527	29	5·5

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'Lists of villages were drawn up by the police, who were also required to report the names of all the persons in each village who could read and write. In one out of the four police circles into which the District is divided, not a single person was found able to read or write. It became necessary, therefore, to use salaried agency, and seventeen paid enumerators were accordingly engaged. Elsewhere the enumerators were generally *mirásdárs*, or petty landholders. On tea plantations the Census was taken by the planter's establishment. "The only indigenous institution of any kind," writes the Deputy-Commissioner, "is the existing force of *chaukidárs*, one of whom is appointed for every 64 houses. Great use was, however, made of the leading *mirásdárs*, whose position may be considered a remnant of the old institution of *mukhtárs* of *khels*."

'The police had to be sent out to assist the enumerators in taking the census of one village; and in another case some Nágás on a tea plantation refused to give the required information, under the belief that they were going to be made to sign agreements for service. There was no disturbance, however, and on the matter being explained to them, they at once consented to do what was necessary.'

POPULATION CLASSIFIED ACCORDING TO SEX, RELIGION, AND AGE.—The total population of the settled portion of Cáchár District consisted in 1872 of 110,373 males, and 94,654 females—total, 205,027. Proportion of males in total population, 53·8 per cent.; average density of the population, 160 per square mile. Classified according to religion and age, the Census gives the following results: —Hindus—under twelve years of age, males, 24,404, and females, 18,951—total, 43,355; above twelve years of age, males, 46,005, and females, 38,859—total, 84,864; total of all ages—males, 70,409; and females, 57,810: grand total of Hindus, 128,219, or 62·5 per cent. of the District population; proportion of males in total Hindus, 54·9 per cent. Muhammadans—under twelve years of age, males, 16,090, and females, 13,627—total, 29,717; above twelve years of age, males, 22,545, and females, 22,099—total, 44,644; total of all ages—males, 38,635, and females, 35,726: grand total of Muhammadans, 74,361, or 36·3 per cent. of the District population; proportion of males in total Muhammadans, 52 per cent. Buddhists—under twelve years of age, males, 3, and females, 4—total, 7; above twelve years of age, males, 30, and females, 12—total, 42; total of

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all ages—males, 33, and females, 16: grand total of Buddhists, 49; proportion of males in total Buddhists, 67·3 per cent. Christians—under twelve years of age, males, 30, and females, 40—total, 70; above twelve years of age, males, 263, and females, 76—total, 339; total of all ages—males, 293, and females, 116: grand total of Christians, 409, or ·2 per cent. of the total population; proportion of males in total Christians, 71·6 per cent. Other denominations not separately classified, consisting of aboriginal races and tribes—under twelve years of age, males, 310, and females, 251—total, 561; above twelve years of age, males, 693, and females, 735—total, 1428; total of all ages—males, 1003, and females, 986: grand total of 'others,' 1989, or 1 per cent. of the total District population; proportion of males in total 'others,' 50·4 per cent. Population of all religions—under twelve years of age, males, 40,837, and females, 32,873—total, 73,710; above twelve years of age, males, 69,536, and females, 61,781—total, 131,317.

The percentage of children not exceeding twelve years of age in the population of different religions is returned in the Census Report as follows:—Hindus—male children, 19·0, and female children, 14·8 per cent.; proportion of children of both sexes, 33·8 per cent. of the total Hindu population. Muhammadans—male children, 21·7, and female children, 18·3 per cent.; proportion of children of both sexes, 40 per cent. of the total Muhammadan population. Buddhists—male children, 6·1, and female children, 8·2 per cent.; proportion of children of both sexes, 14·3 per cent. of the total Buddhist population. Christians—male children, 7·3, and female children, 9·8 per cent.; proportion of children of both sexes, 17·1 per cent. of the total Christian population. 'Other' denominations—male children, 15·6, and female children, 12·6 per cent.; proportion of children of both sexes, 28·2 per cent. of the total 'other' population. Population of all religions—male children, 19·9, and female children, 16·1 per cent.—proportion of children of both sexes, 36 per cent. of the total District population.

Infirm Population.—The number and proportion of insanes, and of persons otherwise afflicted with infirmities in Cáchár District, is returned in the Census Report as follows:—Insanes—males, 53, and females, 19; total, 72, or 0·351 per cent. of the District population. Idiots—males, 6, and females, 1; total, 7, or ·0034 per cent. of the District population. Deaf and Dumb—males, 34, and females, 13; total, 47, or ·0229 per cent. of the population. Blind

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—males, 87, and females, 37; total, 124, or ·0605 per cent. of the total population. Lepers—males, 76, and females, 21; total, 97, or ·0473 per cent. of the District population. The total number of male infirms amounts to 256, or ·2319 per cent. of the total male population; number of female infirms, 91, or ·0096 per cent. of the female population. The total number of infirms of both sexes is 347, or ·1692 per cent. of the total District population.

THE MANIPURIS are, after the Bengálís, the most numerous and important race inhabiting Cáchár, numbering in 1872, in the settled portion of the District, 6093 souls. In religion they are divided between Hindus and Musalmáns. They have either themselves immigrated from the neighbouring State of Manipur, or are the descendants of settlers who have come to Cáchár within the last fifty years. They claim a hero of the *Mahábhárata*, Arjun, one of the five Pandu brothers, as the founder of their race; but it is clear they are not of Aryan descent. Their origin is locally ascribed to the union of two powerful tribes, one Nágá and the other Kukí, which had for a long time contended for the possession of the Manipur valley. They are tall and well made, and of a fair complexion. In character they are cunning, and treacherous in dealings with those who are not of their own race; but, on the other hand, they seem to behave with great honesty to one another, and their fidelity to their leaders is remarkable. The Manipurís first became Hindus about a hundred years ago, when Gharib Nawáz, the founder of the family of the present Rájá, was converted by a wandering Hindu ascetic, who discovered the purity of the origin of the race. As, however, they had fallen away from the orthodox faith and practice, he caused the Rájá and his principal adherents to make expiation, and to bathe, with certain ceremonies, in a river which flows near the capital; after which he declared that the whole people were received back into the Kshattriya or warrior caste of Hinduism. The Manipurís of Cáchár are a purely agricultural people, and have for many years acted as the pioneers of cultivation in the District. The early settlers obtained grants of jungle land, to be held revenue free for a thousand days, and afterwards liable to assessment. They used to clear the jungle, and cultivate the land until the first demand for revenue was made, when they threw up the holding and took up a fresh piece of jungle. The land which they had abandoned after having made it valuable was, of course, immediately occupied by Bengálís. The Manipurís, how-

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ever, after some time discovered that this practice was not profitable. They now settle permanently on their grants, and have formed some of the most flourishing villages in Cáchár. The men merely sow their fields and reap the crops. The women husk the rice, and take the surplus to market, as well as the produce of gardens which they cultivate themselves. They also do all the work required in the house, which the men think it effeminate to meddle with, although they do not hesitate to accept the help of women in their field work. All the clothes worn are manufactured by the women. The national dish of the Manipuris is a kind of salad called *ginchu*, made of plantain leaves, dried fish, pulses, and chillies, chopped up together. This is universally eaten with rice, and forms their principal food. The cost of living is rather less than among the Bengálís. The usual dress of the men is a *dhutí* and a short jacket. The clothing of the women consists of a coloured cloth tied tight under the shoulders just above the breasts, fitting closely to the body and legs, and reaching nearly to the feet.

THE NAGAS are described as the rudest of all the hill tribes on the frontier. They do not inhabit the settled portion of Cáchár District, and their numbers are not given in the Census. The name Nágá, however, is not used by them or by the surrounding tribes. The name they acknowledge themselves is Kwaphi. In features they resemble the Cácháris, and in a less degree the low-caste Hindus of Cáchár. They are frequently possessed of great strength, but they are much more slender in body than the neighbouring tribes. The Nágás have no form of organized government. In each village one of the inhabitants is chosen as spokesman in the dealings of the little community with outsiders, and this position gives him a certain influence, but no authority, over his own people. Disputes about property, etc. are referred by the parties to arbitrators chosen by themselves. Major Stewart, who lived for months in Nágá villages, states that, notwithstanding the total absence of constituted authority, he never heard an angry word used by one Nágá to another, and never saw a blow struck. He ascribes this to a regard for the excess to which the passion of revenge is carried. A Nágá, he says, considers himself bound to wash out the slightest insult or injury with blood; and all his relatives are equally obliged to take up the quarrel, which probably lasts till the entire family of either the injurer or the injured has been exterminated. Thus the consequences that may result from the slightest quarrel are so appalling that every one is always on

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the watch to avoid giving any cause of offence. The religion of the Nágás seems to be fetish worship of the lowest type. They believe in the existence of spirits who have power to do them good or evil, and they try to propitiate these spirits by sacrifice. The only weapons which they use are the javelin and *dáo*, or bill-hook. Marriage is not a religious ceremony among the Nágás, but a mere matter of bargain and sale. The courtship is carried on by dancing, of which the people are extremely fond. The youths of each village live together in one large house until they reach the age when they are allowed to marry and set up houses on their own account. When a young Nágá is so entitled to marry, he looks out for an active and strong girl, but does not seem to consider good looks as an attraction. Having made his choice, he inquires about the price of the damsel; and if he can afford the number of cows, pigs, or fowls, together with the quantity of liquor demanded by the family of the girl, he gives a great feast to the whole community, and takes his bride home to a house which has been built for him by his fellow-villagers. One distinguishing feature of the Nágás is that they are not a migratory or wandering people. While the neighbouring tribes continually change their locations, seldom keeping their villages more than three years in one spot, the Nágás remain fixed; their insignificant villages which appear in one of Rennell's early maps are still to be found. This attachment for their homes and village sites is one of the reasons for Major Stewart's conjecture that the Nágás are descended from the earliest inhabitants of the District. Their houses are built after a fashion peculiar to themselves. One gable end fronts the street, and is raised considerably from the ground; that to the rear slopes almost down to the earth, as do the eaves on either side. The houses contain two rooms; in the back room the household sleeps, while the front room is occupied during the day in common with the pigs and fowls. Immediately in front of each house is the burial-place of the dead, who are buried in coffins made of the hollow trunks of trees, with a large stone placed over them to mark the spot. Rice is the staple article of food, but nothing that has once been alive comes amiss to a Nágá. They have been known to pick up and eat the half-rotten bodies of lizards, snakes, monkeys, and rats, found lying in the jungles, and they consume grasshoppers and ground crickets with great relish. The Nágás, however, like most hill tribes, strictly abstain from the use of milk or butter, which they look upon with the greatest aversion. Their dress consists

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of a triangular piece of cloth tied round the waist, and hanging down in front, leaving the back almost bare; and with some tribes the costume is even more scanty. It has been remarked that the Nágás of villages near the plains have of late become very unwilling to appear in their customary dress before Europeans or Bengálís; and they are now seldom seen in the more settled parts of the District without a waistcloth hanging down over the thighs, tied over the little triangular piece of cloth. The women wear a wrapper extending from the waist to the knee; and unmarried girls wear another piece of cloth tied over the breasts. The cloth is all woven by the women of the family.

A more detailed account of the Nágás, and of their relations with the British Government, will be found in the Statistical Account of the Nágá Hills District, which is the headquarters of the race. They are troublesome neighbours on the Cáchár frontier, and their raids on the peaceful inhabitants of the plains are no less bloody than their internal feuds in their own hills. The last outrage occurred in September 1877, when a party of the Angámí tribe, the most ferocious of the independent Nágás, attacked a Nágá colony settled within the northern boundary of Cáchár. They killed 150 persons, of whom only four were men, the remainder being women and children. But they did not themselves escape without loss. The men of the village, who were working in the fields at the time, assembled to attack them in turn, and took 57 heads, besides wounding many others. A punitive expedition was despatched by the Government in the cold weather of 1877, which successfully effected the object in view, and it is hoped will put an end to these raids.

THE MIKIRS are a wandering tribe, but who do not dwell in the settled portion of the District. Like all the other hill people, they gain their subsistence by *júm* cultivation; but they prefer forest land for their clearances, rather than that covered with bamboo. They are also said to exhaust the soil more quickly, and to require a larger area under cultivation each year, than any of the other tribes; and consequently they use up in a few years all the lands within reach of their villages, and so are forced to remove to fresh sites. Hitherto they have borne a bad name for cowardice, but their character in this respect was cleared by their conduct at the time of the Lushái expedition.

THE KUKIS or LUSHAIS are subdivided into numerous smaller

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clans or tribes, differing from each other in dialect, religion, customs, and form of government. The Census of 1872 returned 2173 Lushâis in the settled portion of the District. Some of these tribes have been driven by more powerful neighbours from the southern hills into British territory, and have now been settled in Cáchár for about twenty-five years. These, who are called the 'New Kukís,' do not differ much from their wilder brethren in physical appearance. They are of low stature, but very muscular, with short legs and comparatively long arms, broad faces, high cheek-bones, small almond-shaped eyes, and wide flat noses. The term 'Old Kukí' is applied to a tribe living on the farther side of the Barák river in North Cáchár, who appear to have nothing in common with the Kukís proper or Lushâis. Their system of village government is democratic, and thus in strong contrast with that of all other tribes to which the name of Kukí is applied. The 'Old Kukís' speak a language akin to that of the Tipperahs, whom also they resemble in physical appearance. The names of their principal clans or sub-tribes are the Renkhol, Khelma, and Banglong. The Kukís who reside beyond the southern boundary of the District have no hereditary chief. A kind of head-man, called *gam*, is elected by the people of each village. His duties, however, are principally connected with religion, and all disputes are decided by an assembly of the elders of the village, who take for their remuneration one-fourth of the fine which they impose upon the losing party. The Kukí tribes located within Cáchár District are divided into numerous petty clans, each of which has its own *rájá*, who rules over one or more villages, within which his power is never contested, although it is not recognised by our Government. The revenue of these chiefs is paid partly in kind and partly in labour; each able-bodied man is required to give his chief about one and a half hundredweights of rice every year. One of the young from each litter of pigs reared in a village is also given to the *rájá*, who, in addition, receives a quarter of every animal killed in hunting, and one tusk of every elephant taken by the tribe. The entire population are bound to work four days in every year for his benefit, while a certain proportion of the people of the village are told off for his service throughout the year. When a village moves from one site to another, the first thing done is to build and fortify the dwelling of the chief, a large structure of bamboo and mats, sometimes as much as a hundred-and-twenty feet long by fifty feet broad, and raised on a platform six or seven feet high. The chief is assisted by a

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number of councillors called *mantris*, who are exempted from taxation and forced labour. The Lusháis or Kukís change the sites of their villages about once in three years. Of late, however, a change seems to have been taking place in this respect, principally among the so-called 'New Kukís' who have settled in the District. They appear to be abandoning their migratory habits, and the Deputy-Commissioner knows some villages which have been for several years in the same spot. Marriage is a matter of bargain, and a bridegroom has always to make a payment to the father of the woman of his choice. Should he be unable to pay the price fixed for his bride, he generally binds himself to work for her father for a certain period, at the end of which the marriage takes place. There is no religious ceremony, properly so called, connected with marriage, but certain rites are performed, which are supposed to induce the demon-deities to take away the diseases they send in their anger. The Kukí women manufacture cloth of various descriptions, as well as a kind of rug made of lumps of raw cotton woven into a coarse cloth and knotted tightly between the woofs. The principal article of diet is rice, but the Kukís are very fond of all animal food, especially the flesh of tigers, elephants, and dogs. They, as well as the Nágás, have an extreme dislike to milk or butter, but it has been noticed that those who live in the plains gradually acquire a taste for these articles. The Kukís distil a strong spirit from rice, but their favourite drink is tobacco juice. This is extracted by the women, who smoke through tubes filled with water, which retains the juice of the tobacco. The clothing of the men commonly consists of a coarse cloth tied round the waist, and hanging down in front as far as the knee. Those who have lived much in the plains, however, have adopted the Bengálí waistcloth. The women wear a cloth tied loosely round the breasts, and hanging, something like a tunic, half-way to the knee. Young women wear coloured, and elderly women white, cloth. A more detailed description of the Lusháis or Kukís, quoted from Captain Lewin, will be found in the Statistical Account of Bengal (vol. vi., Chittagong Hill Tracts), in which District this tribe is very numerous. The more important tribes of Kukís are thus distinguished in the Assam Administration Report for 1875-76:—'The tribes between Cáchár and Manipur, known as Kupúí, are partially subject to the Manipur Rájá. North of these, on the high range that skirts the valley of Manipur and the Barák river, as far as the country of the Angámi Nágás, live

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the Quoireings, who trade both with Cáchár and the Nágá tribes. South of the Kupúís used to be the Khongjas, or Kukís *par excellence*, divided into Tádos, Tlángams, etc.; and south of them lay other tribes, better armed, who have within the last few years gradually taken their place. Under this pressure large colonies of Kukís have recently settled in Cáchár District.'

LUSHAI RAIDS INTO BRITISH TERRITORY.—The Lusháis have long been notorious for their attacks on the peaceable inhabitants of the plains, to whom they have shown themselves very troublesome along the frontiers of Sylhet, Cáchár, and Chittagong; and we have therefore been repeatedly brought into close contact with them in inflicting chastisement for their outrages. The object of these inroads seems to be plunder, slaves, and human heads, which they require for certain ceremonies at the funerals of their chiefs. One of the earliest incursions of which we have any record was an attack upon another tribe of their own race, called Tádo, who had been pushed onwards from the south by more powerful enemies, and finally settled down, about 1842, eight or ten miles to the south of Silchár. In November 1849, after they had been located here some time, the independent Lusháis attacked them, burnt three of their villages, killed several of the inhabitants, and carried away many others into slavery. After this the whole of the tribe which had been attacked left the south and settled in the northern hills. About the same time that this attack was made on the Cáchár villages, the Lusháis committed similar atrocities in Sylhet and Manipur. The Government determined, if possible, to put a stop to future aggressions, and Lieutenant-Colonel Lister, Political Agent of the Khásí Hills, was directed to proceed against them with such force as he considered necessary, and to punish them. In January 1850 he entered the Lushái country, and destroyed the village of Mulla, one of their chiefs; but as it appeared that the Lusháis were more powerful and numerous than he expected to have found, he deemed it advisable to retire. Strong stockaded outposts were then established along the southern frontier, as it was thought very possible that the Lusháis would retaliate by another descent on some part of the District. The inhabitants of Cáchár became so alarmed that in many cases the women and children were sent north of the Barák, so as to be out of the way of danger should further aggressions be made. Since this date there have been numerous other raids committed by the Lusháis, and repeated retributive expeditions have

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been sent to chastise them. In 1860, in revenge for a murderous outrage on our Chittagong frontier, a strong force was sent against one of the most formidable chiefs, Rattan Poiyá. Exemplary punishment was inflicted, with such good effect that this chief has always rendered us assistance in our subsequent dealings with the other Lushái tribes. This, however, did not prevent raids from being made; and another military demonstration to overawe these frontier savages was undertaken early in 1869, but failed in its object. An alteration was made in the original plan of the campaign, by dividing the force into three separate columns. The re-arrangements caused by this alteration necessitated a fortnight's delay, which, as the season of the year was already late, proved fatal to the success of the expedition. By the 6th March the low country was flooded, the hill streams were so swollen that communication was cut off between the advanced guard and the main body; and as the medical officer very properly insisted that the safety of the force would be hazarded by further exposure to such weather and climate, a retreat was commenced on the 7th March. A disgraceful episode occurred in the retreat of the police column under the charge of Mr. Baker; the men, finding the Lusháis in a defiant mood, and strongly posted in a stockade, became panic-stricken and fled.

The unfortunate close to this expedition probably emboldened the Lusháis, and strengthened them in the belief of the impracticable nature of their country to an enemy. Relying upon their being able to retreat into their fastnesses before any effective pursuit could be made, a raid of a much more serious nature than any which had been before effected was made two years afterwards. About the end of January 1871, the Lusháis came down from their hills in great force, and a series of attacks were simultaneously made on British villages in Cáchár, Sylhet, and Tipperah, as well as on the Native State of Manipur. In Cáchár the raiders threatened the whole of the southern part of the District for several days. A party of Lusháis from the Haulong country, on the 23d January, attacked the tea gardens of Katláchará and Alexandrapur, the latter of which was completely taken by surprise. The proprietor, Mr. Sellar, and a friend, Mr. Winchester, the owner of another garden, were about to sit down to breakfast when the savages burst upon them. There was no choice but to fly to the jungle. Mr. Winchester, who was carrying his daughter, a little girl of six or seven years old, was killed, and the child carried off by the Lusháis as a hostage. Mr. Sellar

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succeeded in making his escape. The attack on Katlácharâ, however, was vigorously repulsed, and though renewed twice on the following day, it met with no better success, and on the arrival of reinforcements the raiders withdrew. On the morning of the 26th, when the Haulong Lusháis were well advanced on their way home, a second body of Lusháis from the eastern tribes attacked the outpost at Manierkhál, and Damiakhál on the Sonái, and also cut up a Bengálí settlement at Nagdirgrám, within ten miles of Silchár, the headquarters of the District. The garrison at Manierkhál had barely time to retire into the stockade. On the evening of that day, Mr. Daly, the District Superintendent of Police, with a small detachment of sepoys of the 4th Native Infantry, marched out to assist the Manierkhál garrison, but his rear-guard was attacked by the raiders, and five sepoys were killed. The force succeeded in reaching Manierkhál at 6 A.M. on the 28th, but was driven into the stockade, and a desperate fight took place, which lasted all day. Repeated attacks were made by the Lusháis, but each was repulsed. The assailants retired during the night of the 28th. Their loss was variously estimated at from thirty to a hundred in killed and wounded, but they succeeded in removing the greater number of their dead with them. Only four dead bodies were found, and these were sent into Silchár for purposes of ethnological identification. In retiring, the Lusháis carried away a large amount of plunder and guns, with a number of captive coolies, who were unable to escape from the gardens at the time that the earlier attacks were made.

It now became absolutely necessary that a vigorous effort should be made to put an end, once for all, to these inroads. A strong military and police force was stationed within the District, and a line of patrols was kept up. It was also decided to send a retributive expedition against the Lusháis in the cold season, the only time of the year when military operations can be conducted in this part of the country. The details of the expedition were arranged by the Commander-in-chief, and an overwhelming force was organized to overawe the tribes. The little army was composed of the 2d and 4th Gurkhá Regiments, the 22d and 27th Panjáb Infantry, the 42d and 44th Native Infantry, two companies of Sappers and Miners, and a strong detachment of the Pesháwar Mountain Battery. This was divided into two columns: the first, under the command of Brigadier-General G. Bourchier, C.B., was to advance from Cáchár; and

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the second, commanded by Brigadier-General C. H. Brownlow, C.B., was to enter the Haulong territory by way of the Chittagong frontier. The commanding officers were especially instructed 'that the object of the expedition was not one of pure retaliation; that while punishment should follow the proof of guilt, and the surrender of all British subjects held in captivity should be insisted on, and every effort made for their deliverance, the main end in view was to show these savages that they are completely in our power; to establish friendly relations of a permanent character with them; to make them promise to receive in their villages, from time to time, our Native Agents; to make travelling in their districts safe to all; to convince them of the advantages of trade and commerce; and to demonstrate to them effectually that they have nothing to gain, and everything to lose, by placing themselves in a hostile position towards the British Government.'

The Cáchár column left Silchár on the 14th November, and arrived at Tipáimukh on the 12th December, having had to construct a road a great part of the distance. A fresh departure was made on the 16th December, it being intended to make a rapid advance on Kholel, the capital of Vonpilal's tribe. After entering the Lushái country, small picquets of the enemy were met with, who retired on the approach of the force, until the 23d December, when the advance was met by a heavy fire. The Lusháis continued to fall back, and three large villages and an immense quantity of rice in granaries was destroyed by the force. The 24th and 25th were occupied in punishing those tribes who had commenced hostilities. After this demonstration against the Kholel villages, the force moved onwards; and on the 25th January was again stoutly opposed by the Lusháis, who were repulsed with a loss of about fifty killed. Our loss in this contest amounted to four killed and seven wounded. General Bourchier was slightly wounded in the hand and arm. The following day another village of Paibai's tribe was attacked and burnt. Paibai's chief village was occupied; but that chief himself had fled, and intimation was sent to him that if he did not surrender his villages would be burnt. The force then proceeded without further opposition till the 17th February, when it reached Lalbura's principal village, in the centre of which was the tomb of the old chief Vonpilal, an elevated platform surrounded by a palisading, on every point of which were hung skulls of *metnás*, elephants, deer, tigers, etc., while in the centre, on a pole, was a fresh-

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slain human head, arm, and foot. The great tribes of Vonpilal, Paibai, and Vonolel were now completely subdued, and it only remained to dictate such terms as would save the remainder of the villages from destruction. And this it was resolved to do at the village of Chamsin, the residence of Vonolel's widow. On the occupation of this village on the following day, the following terms were offered, on which Chamsin and the other villages of Lalbura would be spared:—(1) That agents from the Government should have free access to Lalbura's villages, and transit through his country; (2) That three hostages, responsible for our unmolested return, should accompany the column to Tipáimukh; (3) That the arms taken by the Lusháis at Manierkhál and Nagdirgrám, or an equal number of their own, should be surrendered; and (4) That a fine of two elephants' tusks, one set of war-gongs, one necklace, four *metnás*, ten goats, ten pigs, fifty fowls, and fifteen hundredweights of husked rice should be delivered within twenty-four hours. The stipulation with regard to the arms was the only difficulty; but the arms were surrendered one by one, and before the morning everything was delivered except a small quantity of rice. On the 20th, signal rockets were fired, hoping to attract the attention of General Brownlow with the Chittagong column; but as there did not seem much probability of effecting a junction, the return march was commenced on the 21st, and was continued with only one halt, at Sellam, Paibai's chief village. The army reached Tipáimukh on the 6th March, after having penetrated one hundred and ten miles into the enemy's country from its base of operations, and having most thoroughly effected the objects of the expedition. Not a shot was fired on the return march. Although Paibai did not surrender at Sellam, three of his head councillors or *mantris* accompanied the force as hostages to Tipáimukh, and scores of the inhabitants tendered their submission to General Bourchier, and implored forgiveness. Paibai himself was but a boy in years, and his contumacy was plausibly assigned to fear. Under these circumstances, his villages were not destroyed, as had been threatened.

The Chittagong column, under General Brownlow, was no less successful against the Haulongs, having advanced eighty-three miles from its first advanced base into their country; and its progress was only arrested by the complete submission of that tribe, and also of the Sailus. Several encounters took place with the Lusháis, but the force never once met with a check. General Brownlow, in

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his report, briefly sums up the results of the four months' campaign of his force as follows:—'The complete subjection of two powerful tribes, inhabiting upwards of sixty villages, of which twenty that resisted were attacked and destroyed; the personal submission of fifteen chiefs, and their solemn engagement on behalf of themselves and tributaries for future good behaviour; the recovery of Mary Winchester, and the liberation of upwards of one hundred British subjects, who had from time to time been made captives. In addition, the operations of the column, by frequent departures from the main line of advance, enabled the officers of the Survey to triangulate three thousand square miles of country, more than half of which was surveyed in detail, and also to complete the connection between Cáchár and Chittagong Districts.' The total loss on our side throughout the campaign, in both columns, was twelve fighting men killed, and twenty-seven wounded; two camp-followers were also killed, and five wounded. The number of fighting men who died of disease was 115, and that of camp-followers 504. This heavy mortality was caused by a serious outbreak of cholera before entering the Lushái country. Mr. Edgar accompanied the Cáchár expedition, and Captain Lewin the Chittagong expedition, in a civil capacity. The ease with which the force marched through the length and breadth of what, up till then, had been a *terra incognita* was remarkable, and shows how the difficulties of the country had been exaggerated.

Since the date of this expedition, the Lusháis have remained quiet, both on the Assam and the Chittagong frontier, and it is hoped that the punishment then inflicted has had the desired effect. At the same time, active measures have been taken to promote commercial intercourse between the hillmen and the people of the plains. Three marts have been established on the southern frontier of Cáchár,—at Tipáimukh at the confluence of the Barák and Tipái rivers, Lushái-hát on the Sonái, and Jhaluachará on the Dháleswari. It is estimated that salt, iron, brass, and copper utensils, tobacco, etc., to the value of Rs. 484,025 (£48,402), have been sold by Bengálí traders at these marts since their establishment, in exchange for rubber, ivory, etc. The Lushái chiefs frequently send down envoys with presents and friendly messages. In December 1874 the Lusháis came down in large numbers to purchase cattle, in exchange for which they offered the cash they had obtained from the sale of rubber.

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The Assam Administration Report for 1875-76 contains the following paragraphs concerning our present relations with the Lushái tribes:—'A very important question in connection with these tribes at the present moment is an apparently gradual advance of the Lushákis northwards, in the direction of the southern frontier of Cáchár. They are, it is said, being closely pressed on the south and east by the Soktis; and in consequence, the southern tribes appear to be moving northwards, and the eastern tribes westwards. During 1875, reports were received of hostilities between the Lushákis and the Soktis, in which the latter nation were defeated and forced to pay a tribute in guns and cattle. This movement, if not watched with care, may contain the germ of future complications. The Chief-Commissioner has forbidden altogether the settlement of the border tribes within British territory, except after permission duly asked and obtained, and on sites specially assigned for the purpose. Such sites are invariably fixed at a considerable distance from the frontier, in order to prevent raids by their wild clansmen on the new settlement, and to obviate the chance of disputes arising between communities living at short distances from one another across the border, which might lead to our becoming involved in their feuds.'

First Settlement and Subsequent History of the Cacharis. — The Cácháris were originally a hill tribe, their home being apparently among the hills to the north of the Brahmaputra. Captain Fisher, the first Superintendent of the District, who took great pains in ascertaining the early history of the race, was of opinion that this rude tribe gradually acquired an empire over Assam, Sylhet, Maimansinh, and the valleys to the east of the Brahmaputra, their original seat being at Kámrúp; and that their rule ultimately embraced everything from Kámrúp down to the sea. They built brick cities; and it is supposed that the Tipperah Rájá was a younger son of the house, the original empire being divided into a northern and southern part.' The Cáchárí king developed an aristocracy around him, distinguished by the title of Barman; but, with this exception, the original tribe remained pretty much in its primitive state of barbarism. This latter portion of the tribe, called Dans or Parbattias by the Bengálís, still occupies the hill country of Nowgong to the south of the Brahmaputra, and has persistently kept aloof from Hindu innovations. According to Captain Fisher, about a thousand years ago the ruling caste was

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forced south by the continual pressure of the Koch race; and they are next found, and indeed for the first time as a historical fact, at Dimápur, in the Nágá Hills, to the north of the Baráil watershed. By this date a new kingdom had been formed in the Assam Valley, the ruling race being the Ahams. These completed the work of disintegration, which the Kochs are said to have begun, in the original Cáchárí empire. At Dimápur, the Cáchárí king and aristocracy made a stand, and built a brick city, now buried in jungle, of which the ruins are still extant. They were afterwards again forced southwards, but made a second stand at Máibong, now a dense forest valley, between two spurs of the Baráil Hills on the north side of the watershed. Plantain, betel-nut, and mango trees are still found growing in the forest, as well as the ruins of a brick fort, from which the materials for the present court-house at Asálu were quarried. Several little stone temples also still remain. While at Máibong, the king is said to have married the daughter of the Tipperah Rájá, with whom he received as dower the valley of the Barák and its tributaries. This marriage is supposed to have occurred about the beginning or middle of the seventeenth century. The king and his aristocracy remained for a time at Máibong; but their new possessions on the south of the watershed brought them into contact with the Bengálís of Sylhet. The Cácháris at Máibong consisted of—(1) the king, court, and aristocracy, or the Barmans; and (2) the Dans or Parbattias, the representatives of the original Cáchárí race, who had not developed any civilisation.

At Máibong a new enemy appeared on the scene. The Jáintiá Rájá on the west now began to do what the Kochs and Ahams had formerly done, the net result of these new aggressions being that, some time between 1700 and 1750, the Cáchárí king and his Barmans were again forced southwards. They crossed the Baráil range and settled at Káshpur, immediately below the watershed, but among its southern spurs. From their arrival at Káshpur the distinct history of Cáchár commences. Numerous colonies of Bengálís, who came up the Barák valley from Sylhet, had meanwhile planted their first settlements on the northern side of the river, shortly after passing the Sylhet frontier. It is supposed that Musalmán Bengálís also migrated into Cáchár about the same time. At first the new-comers seem to have simply cleared land as stray settlers, paying rent to the Cáchárí Rájá. By degrees, as they

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became stronger, they obtained from the prince a sort of constitution, which protected them from interference on the part of Cáchárí tax-gatherers and court officials. Thus, when the British took possession of the District in 1830, they found two distinct systems of administration in existence. One of these, dealing with the Cáchárí subjects, consisted of a long gradation of officials, who held appointments which would have involved a minute control over the subjects, but for the circumstance that there were hardly any subjects to control. The only people subject to their immediate authority were the uncivilised hill tribes of Parbattias, Cáchárís, Kukís, Nágás, etc. Among these officers were a Bará Bandari (chief law-man), with a large establishment of subordinate law-men; a Senápati or general, with a number of superior officers, not quite so titular as the law-men; also a religious establishment of Cáchárí Barmans, to perform sacrifices for the health of the king and the safety of the people. These sacrifices were handed down from primitive times, and could only be performed by the descendants of the native Cáchárí priests. Among them was a human sacrifice for the Rájá, celebrated on certain great occasions.

Hindu Agricultural Communities. — The Bengálís, on the other hand, were almost independent of these officers. Their great aim here, as elsewhere, was to keep themselves a peculiar people. They sought only for as much influence at court as would secure them from interference. They had a constitution of their own, based on a revenue system now peculiar to Cáchár, which is perhaps a vestige of the once great Cáchárí kingdom. The fundamental principle of this system was the holding of land by a number of persons connected by voluntary association. The unit of the system was the *khel*. Just as in Hindu communities the village forms the basis of the agricultural commonwealth, which is bound together, theoretically or practically, by ties of kindred and caste, so the *khel* formed the unit of the agricultural community of Cáchár, but its members were not connected by any ties of kindred, caste, nationality, or creed. From the first, Musalmáns and Hindus are found side by side in the same *khel*; and now that this principle of voluntary association has extended to other enterprises, no bar of race or creed is opposed to the admission of any part of the population. Thus there are instances of associations for leasing fisheries or catching elephants, which include not only Bengálís of every caste and creed, but Kukís, Nágás, and even Europeans.

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When the Manipuris began to settle in Cáchár, they were at first inclined to be exclusive, and to associate in taking land only with their own race. But since our accession they have fallen into the general scheme, and now a Manipurí often takes a lease along with a Musalmán or a Hindu, to the exclusion of a man of his own race, who may be objectionable on account of his temper or character. The principle of association is, therefore, purely commercial. It is a voluntary copartnership of a number of persons for the purpose of carrying on a specified undertaking, acknowledging no other nexus except community of interest. This nexus does not even extend to community of capital or of profits, for as soon as the common lease is obtained, the land is divided by the partners amongst themselves, and each sets up for himself on his own allotment. They acknowledge, however, reciprocal obligations so far as may be necessary for carrying out the original undertaking. Thus, a sharer would be considered a wrongdoer, who, by failing to cultivate his portion, allowed it to become a haunt for wild beasts, to the injury of the neighbouring allotments. In such cases the other sharers used to apply to the Rájá, who simply ordered the negligent partner to till the land. The British officer in charge of the District is, in the eyes of the people, the legitimate successor of the Rájá, with the same plenary powers, and they now bring similar applications to him. On his verbal award, the defaulter immediately sets to work and does his duty to the copartnership. But although the nexus was weak as between the individual sharers, it was absolutely inseparable as regards their obligations to the ruling power. These obligations consisted in, firstly, the payment of the revenue, and, secondly, the discharge of certain customary services. The latter included the supply of labour for the Rájá's works, and of necessaries to him on his progresses. The conditions under which these duties were carried out it is now impossible to define, such forced services having fallen into disuse. But the corporations at the present day will always supply labourers at the market rates to an official who has won their confidence, and in such cases the labourers are selected and drafted off by the corporate decision of the sharers. Thus, in other Districts, the police find the labourers for the Collector when wanted; but in Cáchár the Deputy-Commissioner, through these corporations, finds labour not only for himself, but for the police. The first common obligation, that of paying the rent, still remains. This was

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originally done by means of an agent (*mukhtár*) appointed by the sharers and confirmed by the sovereign. He was generally the leading man and principal sharer in the corporation, and seems to have been primarily responsible to the Rájá for the rent. That is to say, if he came up to court with a deficient payment and a lame excuse, he was the man on whom the royal wrath fell, and who was squeezed in the first instance, before steps were taken against the corporation.

In course of time, as the number of *khels* increased, groups of adjacent *khels* were joined together into larger unions, marking the second stage in the development of the principle of voluntary association in the Cáchár revenue system. The larger union was called a *ráj;* and as each *khel* had been represented at court by its principal sharer as agent, so each *ráj* elected the principal man in it, or the head man of the chief *khel*, as its own representative. In both cases the Rájá's approval was required, and a title seems usually to have been conferred on the officer who represented the *ráj*. These titles were of Bengálí origin. The representative of the larger union was entitled either *chaudharí*, *mazumdár*, *lashkar*, *bará-bhuiyá*, or *chhotá-bhuiyá*, according to his social status, and the comparative importance of the union he represented. Of these titles, the only one requiring notice is *lashkar*, which extends far up into the Gáro Hills, where the head-men of agricultural villages are called by the same name. These titles originally clung to the land and its representatives, but before we obtained possession of the country they had become transferable at a fixed scale of prices. The title of *chaudharí* fetched £10; that of *mazumdár*, £8; that of *lashkar*, £6; *bará-bhuiyá*, £5; and *chhotá-bhuiyá*, probably £4. The titles were hereditary, and descended to all the sons and their descendants. By degrees the unions began to separate into classes. Those that paid their whole rent to the Rájá were called *khelmá*, and their representative *khelmá lashkar*, or *khelmá chaudharí*. The general process was, that the sharers in each guild or *khel* paid their portion of the rent to the *khel-mukhtár* or agent. Each *khel-mukhtár* paid the total rent of his *khel* to the *ráj-mukhtár*, who in his turn paid it to the Rájá at the royal residence. The office of *mukhtár* or agent was theoretically elective, and at first no doubt the holders of it were actually elected. By degrees, however, the office became hereditary, either the eldest son or next male relative succeeding with more or less show of election.

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By the development of this system, the Bengálís practically obtained a constitution, which in quiet times was sufficient to preserve them from all interference on the part of the royal officers. In the first place, it secured them from the visits of the revenue officials. Once the lease was given, and the *khel* or agricultural guild was established, the sharers had an elective organization of their own for collecting the rent and for depositing it in the royal treasury. As their representatives were primarily responsible in their persons for the rent, and no doubt were often imprisoned, or otherwise made to appease the royal indignation, in case of default, they probably assumed petty powers, judicial and fiscal, with a view to providing against the contingency of default, and of forcing the individual guildsmen to pay up their shares. At all events, the fact remains that they did acquire such powers, and at the date of the British occupation they appear in the light of an unpaid magistracy, with fiscal and communal powers. All were alike subject to the sovereign, and each derived his title from him. But the fiscal gradation of guild representation was carried into the unpaid magisterial service, the guild representative being inferior in his criminal functions to the union representative, if indeed he had any acknowledged and properly conferred powers at all. At the head of all was the League Representative of Bikrámpur, the first Hindu subject of the Cáchárí Rájá. As the insignia of his office, a whip was bestowed on him by his sovereign, and he exercised an indistinct sort of primacy among the other union representatives. The king retained his judicial prerogative in all heinous offences, such as murder; and there seems to be some probability that the *barú bandari* (Cáchárí chief law-man), the *ráj pandit* (Hindu spiritual guide to the king), and the *barú mazumdár* (principal union representative) sat as a sort of judicial committee to advise the Rájá in capital cases where a Bengálí was concerned. The fact that the Hindu civil code depended upon the Sástras, and the Musalmán code on the Kurán, of both of which the Cáchárí Rájá was equally ignorant, forced the immigrants to depend on some voluntary organization for settling their internal disputes, and their head-men were thus entrusted with certain fiscal and criminal powers. These criminal powers depended upon the representative status of the league heads, and not upon the title conferred by the Rájá. Thus, the chief criminal power was vested not in a *chaudharí*, but in the *mazumdár* of Bikrámpur, who became *barú mazumdár*,

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and as such above all the *chaudharís* in the State. While the fiscal and criminal administration was thus provided for with the minimum of royal interference, civil disputes were settled without any interference whatever. In case of a difference between the sharers of a *khel*, the matter was referred to the *khel-mukhtár*, who probably took the advice of the elders on the subject; if he could not settle the dispute, the question was referred to the *ráj-mukhtár* or union representative. In disputes between *khels*, the court of the first instance was the League Head, who, with the assistance of a council selected from the different *khels* within his *ráj*, heard and decided the case. It is not clear whether any legal organization existed for enforcing such decrees; but the fiscal and criminal powers of the *ráj-mukhtár* gave him a large and loose authority, and, as a matter of fact, his decree was enforced by the imprisonment of any person who delayed to obey. In difficult or keenly-contested cases, an appeal or reference could be made to the Rájá. In such cases the sovereign consulted the *ráj pandit* if the parties were Hindus, and that officer repeated the Sastras and laid down the law. In Musalmán cases the Rájá consulted with whoever was the chief acknowledged exponent, for the time being, of the Kurán. Stories are still current how, when a Hindu case came up, the Rájá asked his *pandit* what the sacred texts said. The *pandit* declared them. The Rájá answered, 'It is just,' made due obeisance to the *pandit*, gave him a present, and decided the case.

The grant to guilds for the clearing of land was subject to an implied proviso that the Rájá might subsequently resume any part of the lands which should be required for State purposes, the rent being proportionally reduced. Such a resumption, however, was always considered a harsh proceeding, and the original grantees maintained that their right was only in abeyance, and that if the State ever ceased to make use of the land, their original title would revive. Thus, in Silchár *bázár*, certain lands taken up by Gobind Chandra, the last Rájá of Cáchár, were held *khás* by the British Government from 1830 to 1845, when some squatters settled on them. The original owners then claimed the land, and the squatters immediately retired in their favour. In case of default of payment of the revenue of the *khel*, the whole of the sharers were jointly and severally responsible. In case of the default of one of the individual sharers to pay his quota, any of the other sharers might step in, and by paying the defaulter's share obtain possession

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of his holding. In the event of a sharer defaulting, therefore, the *khel* might eject him, and by paying up his quota obtain his share. In the event of a *khel* defaulting, the *ráj* might do the same, treating the *khel* as a sharer. But in point of fact, no case of a *khel* defaulting is known even to tradition; it was far too valuable a property to be given up. We interpreted the position in the way most favourable to securing the full revenue demand. We broke up the *rájs* or larger unions, which now only survive in the geographical divisions called *pargands*, but vestiges of the old organization constantly crop up. The *khels* then became the highest and lowest units, in which the solvent sharers had to pay to the uttermost farthing, and were theoretically left to the Civil Courts to obtain redress against the defaulting sharers. Practically they settled it amongst themselves, sometimes by a riot or fight, and a series of cross-summonses in the Criminal Courts. So far as we were concerned, the old law was not recognised. The right on the part of the sharers within the *khel* ceased, as we simply levied the arrears from the solvent sharers, and left them to settle the matter with their coparceners. The right on the part of a *khel* against other *khels* within a *ráj* also ceased, inasmuch as the fiscal organization of the *ráj* had itself been discontinued. We still, however, call our proceeding *ghosáwat*, by which name the old law was known, meaning thereby that in the event of the default of a sharer in the *khel*, any outsider might come in, and by paying up the arrears obtain the defaulter's interest in the *khel*. All settled land is called *ghosáwat* land, the term *ghosáwat* being used to describe the sort of settlement.

Hindu Influence at Court.—The Cácháris reached Káshpur between 1700 and 1750, but the Bengálí settlement may have begun while the capital was still at Máibong. Hindu influence had certainly commenced among the Cáchárí Barmans at Máibong, and stories relate how certain of the Cáchárí kings there were influenced by Bráhman priests. It is a universal tendency of all partially-civilised tribes in India to accept Hinduism, thereby to increase their superiority over the surrounding barbarians. Upon wholly uncivilised tribes, on the other hand, Hinduism exerts no spell. The process of conversion went on slowly, both at Máibong and Káshpur. Bráhmans from Sylhet had lived in the capital, and perhaps in the palace, for several generations before the Barman Cácháris embraced Hinduism. These Bráhmans partially lost caste in doing

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so; and although, on the conversion of the king, they became his spiritual guides and obtained the title of *ráj pandits*, their descendants are still looked down upon by the more recent Bráhman settlers, in spite of their great official influence and the deference shown to them as *ráj pandits*. The formal act of conversion took place about 1790. To account for the admission of the Cácháris into recognised Hinduism, the Bráhmans were forced to invent a legend that the race was descended from Bhim, one of the brothers of the *Mahábhárata*, just as the Manipuris who had been received into Hinduism about forty years earlier were stated to be descended from Arjum. The Cáchárí legend is, that a son of Bhim wandered to this part of the country, married the king's daughter, and left as offspring a Cáchárí race. The descendants fell off from the true faith by contact with the heathen. In 1790 the then Rájá, Krishna Chandra, together with his brother Gobind Chandra, made a public profession of Bráhmanism with certain expiatory rites. They were both placed inside the body of a large copper image of a cow, and thence produced as reclaimed Hindus by the Bráhmans, who assigned them a place as Kshattriyas of the Rájbansí tribe. When a hill people take up Hinduism, they adopt that form of it which bears most resemblance to their own ancient worship. Thus the Cácháris, having practised a gloomy demon-worship, adopted the rites of Kálí, the wife of the All-Destroyer, in their most horrible form, and identify her with their own female demon Ran Chandi. The Manipuris, on the other hand, having had a bright nature-worship and an intense love of flowers, became followers of Krishna.

Hinduism has not made much progress among the Parbattia Cácháris, who still remain in their original state, and have a considerable physical resemblance to the wild tribes around them. Some of them now profess the Hindu religion, but the principal objects of their worship are the spirits who have authority over the powers of nature. The first Hindu shrines, which appear to have been built by the Cácháris, have long been abandoned. They are situated amid a jungle, which is now included in a tea grant.

The legend of Ran Chandi, the tutelary goddess of Cáchár, is thus related to me by the Deputy-Commissioner. While the capital was at Káshpur, Ran Chandi appeared in a dream to Rájá Nirbhaya-Naráyan (No. 45 in the following list), and told him to meet her

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next day at the river side, on the spot now known as Chandi-ghát. The Rájá duly fulfilled the assignation, but waited for a long time without seeing anything. At last he observed a snake swimming in the river, and he became aware that the goddess had assumed that form for the interview. Then he stretched out his hand to take the snake to himself, but his courage failed him; and instead of seizing it by the neck he took hold of the tail, and it forthwith turned into a sword in his hand, which he carried home. The following night Ran Chandi again appeared to him, and told him that he had done wrong in not seizing the snake by the neck, but that the sword which he had thus gained would be 'the luck of Cáchár,' and the State would prosper as long as it was preserved with care. This sword was always kept by Bráhmans near the Rájá's person. On the night of the assassination of Gobind Chandra, it was carried away secretly by Dananjái Thákur, who is still living. Together with another sword representing Shámа Thákuráni, whose legendary history is not given, it is now in the possession of the Ráni, where it was seen by the Deputy-Commissioner, who describes it as a handsome two-edged weapon made of black iron.

Meanwhile, during the eighteenth century, the frontiers of Burmah were invaded by the Manipuri Rájá. Afterwards the Burmese commenced reprisals, and in the early years of the nineteenth century seem to have rendered the Cáchárís insecure at Káshpur, and induced them to remove their capital to Garbetta, in Bikrámpur *parganá*, a place situated between the spurs of two hills. Here they built an earthen mound across the extremities of the spurs. This mound is now a trim tea garden, in some places over twenty feet high, and broad enough at the top for three or four horsemen to ride abreast. After this the capital again became insecure, and another removal was rendered necessary. The reign of Gobind Chandra, the last king, was, in fact, one perpetual flight. On one occasion he was compelled to take refuge in Sylhet, and settled at Hari Thikar, on the north side of the Barák, a short distance above the point where that river divides into the Kusiárá and Surmá. He was restored to his throne by the British Government in 1826, when the Burmese were expelled, as an episode in the first Burmese war. Four years after his restoration he was assassinated; and as he left no legitimate successor, the British took possession of Cáchár in accordance with a clause in the treaty of 1826. The commander-

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in-chief or *senápati* of the last Rájá's forces was one Tularám, who for some reason was disgraced, but sent into Northern Cáchár as Governor of Máibong, where he subsequently managed to establish his independence. When we assumed possession of the country in 1830, we made a treaty with Tularám, acknowledging his sovereignty in Northern Cáchár, north of the Bárail range, which he had succeeded in wresting from Gobind Chandra. On the death of Tularám in 1854, this territory was annexed to the Assam District of Nowgong; and in 1866, when the new Deputy-Commissionership of the Nágá Hills was formed, part of it was thrown into that District, part remained with Nowgong, and the rest was added to Cáchár.

LIST OF CACHARI KINGS. — The Cácháris claim a long list of 103 independent sovereigns, commencing with Ghato Kach Naráyan, son of Bhim, a hero of the *Mahábhárata;* but with the exception of the last few reigns, the whole is a Bráhmanical forgery, invented for the purpose of extolling the importance and pure descent of the dynasty. The following is the list as furnished to me by Mr. Edgar, Deputy-Commissioner of the District:—(1) Ghato Kach; (2) Megh Barna; (3) Meghbal; (4) Uttam-dhwaj; (5) Kelu-dhwaj; (6) Biswakirtti-dhwaj; (7) Bisrában-dhwaj; (8) Betul-dhwaj; (9) Biswásandhwaj; (10) Unmatla-dhwaj; (11) Kulis-dhwaj; (12) Rudrodhwaj; (13) Kundila-dhwaj; (14) Sutrujit-dhwaj; (15) Pari Rudradhwaj; (16) Baskar-dhwaj; (17) Bishan-dhwaj; (18) Hiranyadhwaj; (19) Bhadrásan-dhwaj; (20) Suklá-dhwaj; (21) Ishaladhwaj; (22) Guna Kirtti-dhwaj; (23) Pitla-dhwaj; (24) Upendradhwaj; (25) Nila-dhwaj; (26) Padmanabh-dhwaj; (27) Píkadhwaj; (28) Brisha-dhwaj; (29) Guna-dhwaj; (30) Sur Sen Dhwaj; (31) Bipudarpu-dhwaj; (32) Balabhadr-dhwaj; (33) Chandra Sekhardhwaj; (34) Mutukabhanján-dhwaj; (35) Skandha Sen-dhwaj; (36) Dijis-dhwaj; (37) Gatra-dhwaj; (38) Maheswar-dhwaj; (39) Kulabhadra-dhwaj; (40) Bhanu-dhwaj; (41) Kamala-dhwaj; (42) Gandira-dhwaj; (43) Bhupendra-dhwaj; (44) Bhanujit-dhwaj; (45) Nirbhaya Náráyan; (46) Udaya Bhím; (47) Modan-dhwaj; (48) Chitra-dhwaj; (49) Binada-dhwaj; (50) Kuta-dhwaj; (51) Sankhadhwaj; (52) Binu-dhwaj; (53) Sindhu-dhwaj; (54) Lalit-dhwaj; (55) Sinha-dhwaj; (56) Hema-dhwaj; (57) Sikhanda Chandra; (58) Kumuda Chandra; (59) Prachaturá Chandra; (60) Udito Chandra; (61) Prabhákara Chandra; (62) Karpura Chandra; (63) Giri Chandra; (64) Dhíra Chandra; (65) Surajit Chandra; (66) Surajit

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Chandra (2); (67) Balaprataṕ Chandra; (68) Prakasha-dhwaj Chandra; (69) Bikrám Chandra; (70) Aditya Chandra; (71) Bira Chandra; (72) Pundari Kaksha; (73) Bhupal-dhwaj; (74) Prabala Chandra; (75) Purandar Chandra; (76) Trilocharn Chandra; (77) Dibidha Chandra; (78) Kartik Chandra; (79) Nila-dhwaj Chandra; (80) Makara-dhwaj Chandra; (81) Janakula Chandra; (82) Naba Chandra; (83) Kisori Chandra; (84) Mana Chandra; (85) Bíradurpa Chandra; (86) Nirbhai Chandra; (87) Meghbal Chandra; (88) Bahubal Chandra; (89) Indrabal Chandra; (90) Sikki-dhwaj; (91) Udaya Aditya Chandra; (92) Magura-dhwaj Chandra; (93) Garura-dhwaj Chandra; (94) Makara-dhwaj; (95) Tamra-dhwaj; (96) Suradarpa Chandra; (97) Dharma-dhwaj Chandra; (98) Kartik Chandra; (99) Rám Chandra; (100) Hári Chandra; (101) Lakshmi Chandra; (102) Krishna Chandra; and (103) Gobind Chandra, the last of the Cáchár kings. The last eight of these names are certainly correct, and represent real personages.

Towns.—There are no regular towns in Cáchár, with the exception of Silchár, the Civil Headquarters of the District, which has a population, according to the Census of 1872, of 3729 souls. The other large *bázárs* and seats of trade are as follow:—Barkholá, Udharband, and Lakshmipur, at each of which a brisk traffic is carried on with the hill tribes on the southern frontier; Sonái, the headquarters of the timber trade; and Kátigorá, Siáltekh, Jainagar, Báraibárí, and Bandukmárá. Silchár was created a municipality in 1865; but in 1868 the municipality was abolished, and Silchár now forms a union with the neighbouring villages, under Act xx. of 1856. In the year 1866-67 the municipal revenue was £569, 17s. 0d. In the year 1876-77 the total receipts were £785, including £232 from tolls and ferries, £138 from the *chaukidárí* tax, and £172 from rent of *bázár* lands. The incidence of taxation was thus slightly over Rs. 2 or 4s. per head; but taking the *chaukidárí* tax alone, the incidence would be reduced to about 6 *ánnás* or 9d. The total expenditure was £707, the chief item being £447 for construction and maintenance of roads. The large balance of £1690 remained in hand at the close of the year.

On many of the tea gardens weekly *bázárs* are held for the benefit of the imported labourers employed. A large trading fair or *melá* is held annually in the first week of January at Silchár, which generally lasts for seven days. The attendance of hill people at this *melá* has greatly diminished in recent years. The principal frequenters are

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now coolies from the neighbouring tea gardens, who come to supply themselves with cotton goods, etc. A good number of ponies of inferior quality are still imported from Manipur, but the sale of buffaloes has fallen off. A smaller fair is held annually at Siddheswar or Badarpur, near the Sylhet boundary, on the occasion of the great bathing festival of the Hindus, but it only lasts for one day.

THE MILITARY CANTONMENTS are within the limits of the Civil Station of Silchár, and contain an area of 140 acres. A portion of this area is composed of small hillocks (*tilás*), but the greater part is low-lying and swampy. The military lines are built on a slight elevation, and are well drained and fairly healthy. Not far off, however, there is a low, swampy piece of ground, which cannot but be a fruitful source of malaria. The huts are made of mat walls and thatched roofs, commodious, well ventilated, and kept clean. The water supply is obtained from wells within the cantonments, and is generally good and plentiful. There are no canteens or spirit shops within the lines, and the native huts and *bázárs* are situated at a considerable distance.

During the year 1875 the headquarters of the 3d Bengal Native Infantry were stationed at Silchár, consisting of 7 European officers and 525 natives of all ranks. Detachments aggregating a further strength of 102 men were stationed at the three following outposts: —Manierkhál, Noárbánd, and Manipur.

MATERIAL CONDITION OF THE PEOPLE.—Since the British took possession of the country there has been a considerable and steady progress in the material condition of the people. This progress is owing chiefly to the spread of agriculture and the increase of population consequent on the introduction of tea cultivation. The discovery, in 1855, of the tea tree growing wild in the jungles of Cáchár was the signal for the display of European enterprise. The money thus employed has largely contributed to the wealth and advancement in civilisation of the people. But the main occupation of almost all the inhabitants of the District is agriculture; their attention is directed solely to the cultivation of their fields, and they make no attempt to carry out undertakings tending to improve their condition. Even in agriculture they raise no more than what they think sufficient to supply their own wants. Cáchár is a fertile valley, and many valuable products might be raised without difficulty and at a considerable profit; but the people are contented

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with what nature grants them with little labour and expense, and they evince no desire to gain more.

CLOTHING, ETC.—The ordinary dress of a well-to-do shopkeeper does not materially differ from that of a husbandman. It consists of a cotton cloth (*dhutí*), generally of British manufacture, falling over the thighs to below the knee, and a cotton sheet or shawl (*chádar*). A shopkeeper also sometimes wears a pair of shoes, but he would think his money wasted if spent on any better description of clothes than the above. The presence of a large European population has induced certain extravagancies of dress among the natives. The Deputy-Commissioner states that he has seen respectable Hindus and Musalmáns riding about in jack-boots and red flannel shirts, with courier bags slung from their shoulders, and more than one cultivator following his plough dressed in a waist-cloth and a tweed shooting-jacket. During the rains all the poorer sorts of people wear, tied on their heads, two wide mushroom-shaped leaf umbrellas. Women universally wear a long cloth (*sárí*), covering the whole body.

DWELLINGS.—With the exception of a very few masonry-built houses in the town of Silchár, the houses of shopkeepers as well as of peasants are made of bamboo posts and mats, ratan and thatching grass. In some cases dwellings are constructed in a somewhat more substantial manner with wood, and have mud walls. Each house is divided into two or three rooms, with a small hut close to the principal apartment, which serves as a kitchen. As the shopkeepers are mostly immigrants from other Districts, they do not bring their families with them, and are in consequence often absent for a considerable time from their business, which is carried on by their agents. They have not, therefore, all the usual furniture which they have at their real homes. In Cáchár their furniture consists merely of a few wooden or bamboo seats, one or two chests, bedding, and only such other articles as are absolutely required to meet ordinary demands. The Bengálís build their houses with gable ends and a highly-curved ridge-pole, and the Manipurís with a straight ridge-pole and sloping gables. Neither class divide their houses into apartments. One side of the house is used for culinary purposes, and on the other is a platform on which goods are kept; the middle portion is used by the inmates for eating and sleeping. Separate huts are constructed for other purposes, such as a cow-shed, storehouse, etc. The houses of the hill tribes contain two

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rooms, in one of which they sleep, and the other they occupy during the day. The furniture in the house of an ordinary husbandman consists of a few wooden or bamboo seats, some copper or brass cooking and eating utensils, and a wooden chest. In addition to these household articles, a gun of some sort is to be seen in many houses. The purchase of a gun is the first object of ambition to every Cáchárí, as soon as he has saved sufficient money.

FOOD.—The ordinary food of a well-to-do shopkeeper consists of rice, split peas, vegetables, fish, or occasionally flesh, and milk and curds; but, even when well to do, as he usually is, the shopkeeper is a great economizer in the cost of living. The prices of all kinds of food have considerably increased of late years. The Deputy-Commissioner estimates the monthly expenses per head on this account at Rs. 4 or 8s., including the cost of other little luxuries, such as tobacco, betel leaf and betel nut, etc.; or about Rs. 20 or £2 per month for an average household consisting of five members. The ordinary food of a husbandman is the same as that of the shopkeeper; but he grows all the necessaries of life himself, without having recourse to the market, and it is difficult to estimate with any approach to accuracy what he spends for his food in a month. Taking, however, the market price of the articles which he consumes as representing what he would have to pay unless he raised them by his own labour, the average expenses of a household consisting of five members would not be less than Rs. 15 or £1, 10s. per month. Until a few years ago, members of the lower castes entertained no objection to most kinds of animal food, always excepting beef. Within the last few years, however, large numbers of the Patni, Charál, Náth, and Máli castes have joined a sect of Vishnuvites, who strictly forbid the use of flesh of any kind, and the food of these people now consists of milk, rice, fish, and fruits.

AGRICULTURE.—RICE forms the staple crop in Cáchár District, as throughout the rest of Assam. It yields three harvests in the year: (1) the *áus*, or early crop; (2) the *sáil* or *áman*, which constitutes by far the largest portion of the food supply; (3) the *ásrá* or *ek fasli*.

(1) The *áus* crop is subdivided into three varieties, known as *damái*, *muráli*, and *khásálu*, of which the last is only grown to a small extent. All three varieties are sown with the first showers of April. The *damái* and *muráli* are sown broadcast after the land has been ploughed; the seedlings of the *khásálu* are transplanted

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from nurseries in the same with little labour and expense, and chosen for *áus* is generally on above flood level. The regular har of a well-to-do shopkeeper April rains fall, the seed is not sown till M ndman. It consists ripen till September. ture, falling over

(2) The *sáil* or *áman* crop embraces more l (*chádar*). varieties, of which the two finest are known as *hari* would *kálijira*. The three commonest varieties are the *walme* thes and *khaiáru*. The most appropriate lands for this crop ar are level and low-lying, but not marshy. The seed is first s nurseries or *chards* in the months of June or July, provided there has been sufficient rain. These nurseries are situated comparatively high land, and the soil is sometimes subjected to many as ten or twelve ploughings before the seed is thrown in. is estimated that 25 *sers* (50 lbs.) of seed will produce a sufficie number of seedlings to plant out an acre of land. The fields ar ready for the seedlings by the end of July or August, and rainy days are selected for the work of transplantation. If the fields are not sufficiently moist, they require to be irrigated from the neighbouring channels and ditches. The harvest is reaped in December and January, and upon its results depends the price of food grain throughout the year.

(3) The *ásrá* or *ek fasli* crop is sown broadcast about the same time as the *áus*, but it is not reaped until December and January. It is always sown on low, marshy lands. The total area under this crop is not large.

It is not known that any improvement has been effected in the quality of the rice grown in Cáchár, but recent years have witnessed a great extension in the area under rice cultivation. The increase of the native population and the demand for food grain among the immigrant labourers on the tea gardens have both contributed to cause jungles to be reclaimed and fresh land to be brought under tillage year by year. When the British first took possession of the District in 1830, the total cultivated area was estimated at only 29,000 acres; by 1841-42 the estimate had risen to 70,000 acres, while the Revenue Survey in 1868 found the area under cultivation to be 147,917 acres. The Administration Report for 1875-76 returns the corresponding area in that year at 257,285 acres. It would appear, therefore, that within the interval of forty-six years cultivation has increased nearly ninefold, and it is notorious

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ooms, in one of which they sleep, art of this increase is due to the steady uring the day. The furniture in andman consists of a few wo northern and southern frontiers of the District, r brass cooking and an altogether different method. These hills are the ddition to these nomadic cultivation known as *júm*, which still continues en in many native wastefulness, undisturbed by the Forest Department. ibition to ciple adopted by all the hill tribes is broadly identical, Food.—there are differences in matters of detail. For example, the , Spliárís and Nágás choose bamboo jungles for their clearings, and ds Kukís timber forests, while the Míkírs take either kind of jungle differently. The land is first cleared by burning down the jungle. About March the rice seed is sown in holes dibbled among the ashes with the *dáo* or hill knife, and the crop is reaped in November. The seeds of various other crops, such as Indian corn, mustard, and cotton, are planted in holes by the side of the rice, and each is gathered in order as it comes to maturity. This process is repeated for two or three years with some variations, and after the third year the clearing is abandoned for a fresh tract of jungle.

Green Crops.—The principal crops of this denomination grown in Cáchár are mustard or *sarisha*, linseed or *tisi*, and a sort of pulse called *kalái*. Mustard is grown either on *chará* lands or on clearings in the jungle. The variety grown on *chará* lands is for the most part that known as *dhupi*. It is a cold-weather crop, sown in November after the rice seedlings have been transplanted, and reaped in February and March. A second variety, called *siála*, is also grown to a small extent on *chará* lands, but it is of no value as an oil seed, and is chiefly cultivated for food. The variety of mustard grown on jungle clearings is called *minári*. After the jungle has been cut down and burned on the spot, the soil is ploughed twice, and the seed is thrown in among the upturned ashes. The crop requires no further attention. Linseed is grown in the cold season on lands that have been under water during the rains. The seed is sown in November and December, and the crop is gathered in February and March. *Kalái* is sown, usually on *chará* lands, in September and gathered in November.

Fibres.—Hemp and jute are grown in small quantities for purposes of local consumption. Hemp is grown here and there along the banks of rivers. It is divided into two kinds—(1) the *áus*, sown in April and cut in August; and (2) the *sáil*, sown in November and cut in March. Both kinds are sown broadcast. Jute is grown

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on *chará* lands. The seed is put in in April, and the crop is ready for cutting by August.

MISCELLANEOUS.—Sugar-cane is cultivated to only a limited extent. Slips of cane are planted together in knots in nurseries during the months of March and April. As soon as the slips germinate, they are planted out in fields that have been previously well ploughed and manured. When they are about two months old, they are propped up on poles. The cane is ready for cutting in January and February. Chillies and various pot herbs are grown in homestead lands for domestic consumption.

STAGES OF RICE CULTIVATION.—(1) The seedlings are called *háli*; (2) when planted out, *ruwá*; (3) when firmly set in the field, *jhúr*, *i.e.* about to burst; (4) when partially burst, *sité*; (5) when fully burst, *jhárla*; (6) when the ear begins to form, *kherí*; (7) when the ear has become set, *cháwúli*; (8) when a few ears only are ripe, *ágrángi*; (9) when all are ripe and ready to be cut, *dhán* or paddy. As soon as the rice is in the sixth of these stages, or when it is called *kherí*, it becomes subject to the ravages of various insects and of blight. When the crop has been reaped, it is threshed by being trodden out by oxen or buffaloes. This operation is called *márá*. The *dhán*, or paddy, is next dried in the sun, after which it is husked and winnowed, and is then fit for food. The principal preparation from rice used in Cáchár is *pachwái* or rice beer, made from husked rice. It is largely made and consumed by the hill tribes.

AREA—OUT-TURN OF CROPS.—The District of Cáchár has never been fully surveyed. The old estimate of the total area, viz. 5000 square miles, included much of the mountainous frontier, both north and south, which does not lie within the regular jurisdiction of the Deputy-Commissioner. The Revenue Survey of Mr. Davey, conducted during the seasons of 1864-65, 1865-66, and 1867-68, returned a total area of 1,102,421 acres, or 1722 square miles, of which 147,917 acres were under cultivation. The following are the latest figures quoted in the Administration Report for 1875-76:—Present estimated area of the District, according to the recent Survey, 3750 square miles [the Census of 1872 was applied to an area of only 1285 square miles]; cultivated, 451 square miles; waste but cultivable, 2500 square miles; waste and uncultivable, 799 square miles. During the year 1875-76, 20,070 acres of cultivable waste were sold in fee-simple or leased for a term of years.

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In another portion of the same Report the total assessed area of Cáchár District is returned at 313,362 acres, or 490 square miles, of which 257,285 acres were under cultivation, 15,000 acres were grazing lands, and 41,077 acres were cultivable waste. The gross amount of assessment was Rs. 158,888, giving an average per acre of 9 *ánnás* 10 *pies*, or about 1s. 2¾d. Again, in another portion of the Report, out of the total cultivated area, 246,800 acres are conjecturally assigned to rice, and 32,885 acres to tea. The aggregate area under the other crops is altogether insignificant.

Land in Cáchár is classified according to quality into three kinds:—(1) *áwál*, or the best class, which rents at about R. 1 per *kheár*, or 5s. an acre, and yields an out-turn of about 25 *maunds* or 30 cwt. of paddy to the acre; (2) *doem*, or second class, renting at 12 *ánnás* per *kheár*, or 3s. 9d. per acre, and yielding 18 *maunds* or 19 cwt. to the acre; (3) *siem*, or third class, renting at 10 *ánnás* per *kheár*, or 3s. 1½d. per acre, and yielding 15 *maunds* or 11 cwt. of paddy to the acre. A second crop of *kalái* is sometimes raised in the cold season from land on which a crop of *áus* rice has already been reaped. The out-turn would be about 3 *maunds* or 2¼ cwt. of *kalái* per acre, worth Rs. 6 or 12s. at the rate of Rs. 2 per *maund*. But such a second crop is so rare as not to demand consideration in estimating the average agricultural area of the District. Paddy may be roughly valued at 8 *ánnás* per *maund*, or 1s. 4d. per cwt., which would give the following values for the produce of the three classes of rice land mentioned above:—(1) *áwál*, rent per acre 5s., value of produce per acre 40s.; (2) *doem*, rent 3s. 9d., value of produce 25s.; (3) *siem*, rent 3s. 1½d., value of produce 15s.

Position of the Cultivators.—In Cáchár the settlement is *rayatwári*,—*i.e.*, the revenue is assessed by Government direct with the cultivators, who are termed *mirásdárs*, the same name as is applied to the superior tenure-holders in the neighbouring District of Sylhet. A cultivator's holding is considered large if it exceeds one *hál*, or about 5 acres of land, and small if less than 6 *kheárs*, or about 2½ acres. One pair of oxen can cultivate 6 or 7 *kheárs*, or about 3 acres of land; but the common plough cattle in Cáchár are buffaloes, a pair of which can cultivate as much as one *hál*, or 5 acres. The latter quantity, therefore, may be regarded as the area of a local 'plough;' and a holding of this extent would render its possessor as well off as a common shopkeeper, and would

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place him in a better position than a labourer on a money wage of Rs. 8 or 16s. per month. There can be no doubt that the condition of the Cáchár cultivators is one of comparative affluence. There is waste land in abundance close to their villages, which they can take up from Government on easy terms; and the rates of assessment on land already under tillage are not excessive. Natural calamities are infrequent, and have never occurred within the memory of the present generation on such a scale as to affect the general harvest. Each family grows sufficient to supply all its modest wants, and the surplus finds a ready sale among the coolies on the tea gardens. As a consequence, indebtedness is very rare; and the natives of the District are very unwilling to work for others, even at the high wages offered by the planters. The *mirásdárs* almost universally cultivate their holdings with their own hands. It is calculated that only about one-eighth of the land is sublet to agricultural labourers, called *paikasts*.

Domestic Animals.—The animals used in agriculture are oxen and buffaloes, of which the latter are held in most demand. There are no sheep in the District, except those kept to supply the tables of Europeans. Cows and goats are reared for food. Ponies and elephants are kept for purposes of trade. Pigs are kept only by the hill tribes; and the *metná*, or wild cow, is domesticated by the Kukís, and used by them in sacrificial ceremonies. The following are the average prices of these animals, as reported by the Deputy-Commissioner:—A pair of oxen, Rs. 25, or £2, 10s. od.; a pair of buffaloes, Rs. 80, or £8; a single cow, Rs. 15, or £1, 10s. od.; a score of kids six months old, Rs. 30, or £3; a score of pigs full grown, Rs. 150, or £15; a score of sheep, Rs. 40, or £4; a single *metná* or wild cow, Rs. 100, or £10.

The Agricultural Implements in use are—(1) the plough, with its yoke; (2) the harrow, employed to level the upturned furrows; and (3) the *koddáli*, or hoe, which is only used to break up the soil for the cultivation of the minor crops. According to the Deputy-Commissioner, a set of these implements, together with a single buffalo, would represent a capital of about Rs. 80 or £8. Among the hill tribes the only agricultural implement is the *dáo*, or knife, which is also used in war and for every domestic purpose.

Wages.—The following are the rates of wages returned by the Deputy-Commissioner in 1873, as compared with those prevailing in former times:—Coolies, 4 *ánnás*, or 6d. per diem, as compared

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with 2 *ánnás*, or 3d.; agricultural day-labourers, 4 *ánnás*, or 6d., as compared with 1 *ánná*, or 1½d.; smiths, 8 *ánnás*, or 1s., as compared with 4 *ánnás*, or 6d.; bricklayers, 6 *ánnás*, or 9d., as compared with 5 *ánnás*, or 7½d.; carpenters, 12 *ánnás*, or 1s. 6d., as compared with 8 *ánnás*, or 1s. The Assam Administration Report for 1875-76 returns the daily rate of wages in Cáchár at 8 *ánnás*, or 1s., for skilled labour, and 5 *ánnás*, or 7½d., for unskilled labour. The hire of a boat is given at Rs. 1. 8 or 3s. a day.

PRICES.—The Deputy-Commissioner thus returns the current prices for 1873, as compared with those of 1860:—Best cleaned rice in 1873, Rs. 2 per *maund*, or 5s. 5d. a cwt.; in 1860, R. 1 per *maund*, or 2s. 8d. a cwt.: common rice, 1873, Rs. 1. 6 per *maund*, or 3s. 9d. a cwt.; in 1860, 14 *ánnás* per *maund*, or 2s. 4d. a cwt.: best unhusked rice or paddy, 1873, R. 1 per *maund*, or 2s. 8d. a cwt.; 1860, 6 *ánnás* per *maund*, or 1s. a cwt.: common paddy, 1873, 8 *ánnás* per *maund*, or 1s. 4d. a cwt.; 1860, 3 *ánnás* per *maund*, or 6d. a cwt.: sugar-cane, 1873, 16 canes a rupee; 1860, 25 canes a rupee: distilled rice liquor, 1873, 8 *ánnás* or 1s. a bottle; 1860, 12 *ánnás* or 1s. 6d. a bottle: fermented rice liquor, 1873, 4 *ánnás* or 6d. a bottle. It would appear, therefore, that the price of food grains has approximately doubled within the period selected of thirteen years, while the rate of wages has increased in at least an equal ratio.

The maximum prices reached in 1866, the year of the Orissa Famine, were Rs. 6. 4 per *maund*, or 17s. a cwt. for best rice, and Rs. 4. 4 per *maund*, or 11s. 6d. a cwt. for common rice. These high rates were caused not so much by local scarcity as by the increased demand in other Districts. The cultivators reaped the advantage, but the pressure fell on those who were compelled to purchase their food in the *bázárs*. The year 1875-76 was a season of comparatively high prices in Cáchár, owing to the excessive rainfall and floods; the price of best rice rose to Rs. 3 per *maund*, or 8s. 2d. a cwt.

WEIGHTS AND MEASURES.—The only system of weights recognised in the District is that based upon the standard *ser* of 80 *tolás*, which is in use for all articles sold by weight in retail business. But rice and oil seeds, as well as most other kinds of agricultural produce, are usually sold not by weight, but by measure. The unit of measure is the *kátí*, an oval-shaped basket which is supposed to be of the following dimensions:—16 *angúlis*, or finger-breadths, measured round the oval from one side along the bottom of the basket up the

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other side; 12 *angúlis* in diameter across the top. As a matter of fact, though a finger-breadth would seem to be a very relative standard, the capacity of the *kátí* remains fairly constant in all parts of the District. Interpreted in terms of the standard table of weights, the contents of a *kátí* are equal to about 2 *sers* 2 *chhatáks*, or 4 lb. 4 oz. avoirdupois, and twenty *kátís* make up a little more than one standard *maund*. The smaller measures are subdivisions of the *kátí*, expressed in fractions of $\frac{3}{4}$, $\frac{1}{2}$, and $\frac{1}{4}$.

The *bighá* measurement of Bengal does not exist in Cáchár. The unit of land measure is the *háth* or cubit, which, as locally recognised, is $18\frac{3}{4}$ inches in length. Sixteen *háths* go to make up 1 *nál*, or about 24 feet and $11\frac{7}{8}$ inches; and this is the standard in common use. Other terms used for estimating area are the *kheár*, approximately equal to two-fifths of an acre; and the *hál* or *kúlbá*, the largest denomination in use, which is generally calculated as equivalent to 5 acres, but is more precisely equal to 4 acres 3 roods 10 poles 21 square yards 3 square feet and 77 square inches.

Measures of time and of distance are the same in Cáchár as in Bengal generally.

Day-Labourers.—There is but little tendency observable in Cáchár towards the growth of a distinct class of day-labourers, neither possessing nor renting land of their own. The great majority of the adult male population are either tenants of land under Government, or coolies imported under contract from Bengal to work on the tea gardens. There are also a few *paikasht rayats*, who rent land from the superior tenure-holders or *mirásdárs*.

Revenue System of Cachar under its Native Rajas.—The following paragraphs are mainly condensed from the 'Annual Report on the Revenue Administration of Cáchár for 1871-72':—The first settlement of Hindus in the District is placed about 200 years ago, in the reign of Rájá Suradarpa Chandra (No. 96 in the list of Rájás given on pp. 403-4). The tradition runs that in his reign an Assámí Hindu named Bikrám Rái was sent from the capital of Dimápur into that part of Cáchár now known as Bikrámpur to encourage the settlement of Bengálí immigrants from the west. Among other founders of colonies, the names are mentioned of Asu Thákur from Pratápghar in Sylhet, and the ancestor of the family now represented by Gulál Khán Chaudharí from Tipperah. By the time that Kartik Chandra came to the throne, the number of colonists was very considerable. At first the rents were extremely

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low, the earliest mentioned rates being a he-goat, a pair of fowls, a duck, and two cocoa-nuts from each holding, irrespective of its size. Subsequently the rent was fixed at 12 *ánnás* for each *hál* (about 4d. per acre). Kartik Chandra raised the rate for the *hál* to Rs. 3; and it is said that Gobind Chandra, the last of the Cáchár Rájás, obtained from some lands as much as Rs. 6 per *hál*, or about 2s. 6d. per acre. The lands, which of course were originally under jungle, were settled not with individuals, but with corporations called *rájs*. Each *ráj*, again, was subdivided into minor corporations or *khels*, which formed the real units of the revenue system. Each individual in the *khel* was held jointly and severally liable for the revenue assessed on the *khel*, and similarly each *khel* was responsible for the payments of its *ráj*. The *khel* elected its own mouthpiece, known as a *mukhtár*. Certain portions of the area allotted to each *khel* was appropriated rent free to persons of standing; and of the lands remaining, every man received as much as he could cultivate. The system of rent-free grants was discontinued by Gobind Chandra, but the influence and recognised position of the grantees endured long afterwards. In the early days of British administration the chief titles within the *khel* were sold by Government at the following rates:—*Chaudhari*, Rs. 100; *mazumdár*, Rs. 75; *lashkar*, Rs. 60; *barú-bhuiyá*, Rs. 50; *majar-bhuiyá*, Rs. 25. The head-men of the *ráj* and *khel* were primarily responsible for the revenue, which was collected in the following fashion:—A Cáchárí peon was sent to the house of the head-man with a demand for payment. The head-man then sounded a drum, or fired a gun if the demand was urgent. When the people came together the revenue was forthwith collected. Defaulters, after being allowed a short respite, were arrested and brought before the Rájá. If it appeared that they had no means, the sharers in the *táluk*, or separate estate, were invited to enter upon the defaulter's land, on condition of satisfying the arrears. If they declined, the holding was given to the *khel*. If the *khel* failed to pay, the land lapsed to the *ráj*, which could not refuse. In no case were outsiders admitted. The term *khel* was also applied to certain localities, which either had to supply the Rájá with certain definite commodities, such as betel-nuts or firewood, or the rents of which were assigned to certain functionaries of State. Thus *Paikan khel* was the name of an estate, the rent of which was devoted to the expenses of worshipping the goddess Ran Chandi; *Vishnughar khel* was appropriated to Lakshmi Naráyan; and *Bhisingsa khel*, to Shama

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or Kálí. Many of this last-mentioned class of *khels* are now called *mauzás.*

REVENUE SYSTEM UNDER BRITISH RULE.—Cáchár lapsed to the British in 1830, and Captain Fisher assumed charge of the District in July of that year. He continued the native revenue system which he found in force. The terms were that for all cleared lands revenue should be paid at the rate of *sikká* Rs. 4. 12, or Company's Rs. 5. 2 per *kúlbá* or *hál* (about 2s. per acre); *bárí* or the sites of houses, *chárá* or garden lands, and tanks, etc. were altogether exempt; while jungle was revenue free for the first 1000 days of its occupation, and then assessed at rates varying from Rs. 2. 12 to Rs. 3. 8 per *hál* (1s. 1d. to 1s. 5d. per acre). Captain Fisher appears to have made a rough survey of the cultivated lands under his charge, by which a total of 20,663 acres were assessed at *sikká* Rs. 20,101, equivalent to Company's Rs. 21,441, leaving an additional area of about 9000 acres revenue free as *bakhsá*, *debottar*, etc.

About the year 1834 there ensued a series of unusually wet seasons. The people were unable to cultivate their fields, and the revenue fell into heavy arrears. The attention of the Board of Revenue was called to the high rates of assessment, and in 1838 Major Burns, who had succeeded to the office of Superintendent on Captain Fisher's death, was instructed to make a new settlement on more easy terms. This settlement was based on Captain Fisher's imperfect survey. The period was for five years, terminating in April 1843. The highest rate of rice land was Rs. 3 per *hál* (about 1s. 3d. per acre); the rent for *chará* land was fixed at Rs. 2. 8 per *hál* (about 1s. 0d. per acre); *bárí* land remained revenue free as before; while jungle land was settled revenue free for 1000 days, and thereafter at the current rates. The area assessed was 36,430 acres, of which 6261 acres were jungle; the revenue fixed was Rs. 24,974, rising to Rs. 26,985 at the expiration of the term of settlement.

In 1841 Lieutenant (now General) Thuillier was deputed to survey the District, and the work was finished by the close of the following year. This survey comprised an area of 182,378 acres. The lands bordering the principal rivers and streams, to which cultivation was then limited, were actually measured and divided into 241 *mauzás.* For the rest, arbitrary lines were cut through the jungle, so far as it was reasonably supposed that the work of reclamation would extend in the immediate future; and the tracts included within these lines

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were marked on the map as *dágs*. Great difficulties afterwards followed when the area of these *dágs* was taken up for cultivation. The tea grants for the most part lay beyond the limits of the survey, and each grant when subsequently made was constituted an independent *mauzá*.

In 1842 Deputy-Collector Galak Chandra Rái Bahádúr was specially deputed from Sylhet to make the new settlement which is known by his name. The term was to be for fifteen years; the rates fixed by the expiring settlement for cultivated lands were to be continued; the old settlement holders were to be recognised; and the work was to be conducted in accordance with the results of the survey just completed. The Rái Bahádúr's settlement comprised an area of 97,904 acres, of which 30,043 were jungle lands; the revenue was fixed at Rs. 43,146, rising ultimately to Rs. 58,518. Both *chará* and *bárí* lands were assessed at rates varying from Rs. 3 to Rs. 2 per *hál* (1s. 3d. to 10d. per acre); but all *lákhiráj* granted before the District came under British administration was strictly respected. Jungle land was assessed rent free for the first five years, at Rs. 1. 8 per *hál* (7d. per acre) for the next five years, and at full rates for the concluding five years of the term. At the termination of the rent-free period, it was found that the *mirásdárs* had taken up more jungle than they were able to cultivate. They were accordingly permitted by the Board of Revenue to relinquish portions of their holdings upon terms. But the reduction in the total of the revenue caused by such relinquishments was more than compensated by additional settlements of jungle land, made from time to time to expire with the currency of the fifteen years' settlement. The number of new estates thus added was 1458, with an area of 35,288 acres and a revenue of Rs. 20,302. The general result was that in 1854-55 there were altogether 7773 estates on the rent-roll of the District, paying a revenue of Rs. 67,660.

In 1855-56 Major Verner, who was then in charge of Cáchár, effected the settlement of certain tracts of jungle land for a period of fifteen years, at rates varying from 4 *ánnás* to Rs. 3 per *hál*. Some of the terms of this settlement do not expire until the year 1879. Altogether 972 estates were settled by Major Verner, with an area of 70,216 acres, and an ultimate revenue of Rs. 37,123. By this means, when the Rái Bahádúr's settlement expired in 1857-58, the total land revenue amounted to Rs. 81,676.

In 1858-59 a new settlement of the District was undertaken by

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Captain Stewart, the expiring settlement having been in the interval provisionally extended for one year. The new term was for twenty years, which will not expire until 1879. The proceedings were based upon Lieutenant Thuillier's survey; and a native surveyor, or *amín*, was deputed to measure lands not included in the map. For purposes of assessment all the cultivated lands were divided into two classes, according to their productive powers. The rates at which first-class land was assessed ranged from Rs. 3. 8 to Rs. 2 per *hál* (about 1s. 5d. to 10d. per acre), according to advantages of situation; and those at which second-class land was assessed, from Rs. 3 to Rs. 1. 8 per *hál* (about 1s. 3d. to 7d. per acre). Jungle producing thatching grass and reeds was settled at the full rates charged for cultivated lands in the same neighbourhood. Forest land that required much clearing was settled rent free for the first three years, and then at rates gradually rising to the full rates charged for adjacent land. The number of estates was reduced by amalgamation from 8470 to 6120, covering an area of 132,542 acres, and paying a minimum revenue of Rs. 90,631. These figures are exclusive of the jungle land settled previously by Major Verner. Fresh settlements of jungle land were made from time to time for periods terminating with Major Stewart's settlement in 1879. Up to 1864-65, 660 acres had thus been added, with an ultimate revenue of Rs. 16,926.

At present, settlements in Cáchár District are confined to 'special cultivation leases,' which are granted both to Europeans and natives, under orders of the Bengal Government passed in 1864, modified by a letter from the Government of India dated 22d December 1874. No lease is to cover an area of more than 3000 acres, confined to waste lands for which no application for purchase has been made. The term is not to exceed thirty-four years. For the first two years the land is revenue free; for the next four years the assessment is at the rate of 3 *ánnás* (4½d.) per acre, rising to 6 *ánnás* (9d.) for the following four years, and then to 12 *ánnás* (1s. 6d.) during the ten following years. At the expiration of the first twenty years of the lease, the land is assessable at the ordinary rates for other land of a similar description. The land is first measured and mapped by a native *amín*, and all claims and objections heard and disposed of. Among several applicants, propinquity of actual cultivation or partial possession is taken into consideration. All leases granted by the Deputy-Commissioner are submitted to the Chief-Commissioner for

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confirmation. Up to 1876, sixty-two of these leases had been granted, covering an area of 27,863 acres; the revenue in that year was Rs. 6245, which will ultimately rise to Rs. 24,267. In the hills of North Cáchár no land revenue is levied, but a house tax is collected from the frontier tribes by the agency of a special *tahsíldár* at the rate of R. 1 (2s.) from each house per annum.

Tenure of Land for Tea Gardens.—Tea was first discovered in Cáchár in 1855, and the 'Old Assam Rules' were extended to the District in the following year. The first grant was made to Mr. Williamson. Up to August 1862, when the Old Assam Rules were superseded by the issue of new Waste Land Rules, a total of 181 grants had been made, covering an estimated area of 388,561 acres, or considerably more than half the aggregate area granted under the Old Rules throughout the entire Province. In many cases the conditions of clearance and cultivation imposed upon the grantees were never fulfilled, and the grants have accordingly been resumed by Government. In other cases the grantees have taken advantage of their option to commute their grants for fee simple. In 1875-76, out of the total of 181 such grants only 37 still existed on their original terms, with an area of 54,034 acres; 66 grants, with an area of 114,334 acres, had been redeemed in fee simple; 72 grants, or 209,228 acres, had been resumed by Government; 6 grants, or 11,055 acres, had been abandoned. At the same date 23 lots, with an area of 9587 acres, had been sold in fee simple, under the Waste Land Sale Rules of 1862. The purchase money amounted to Rs. 60,150, of which Rs. 3925 then remained outstanding, with interest at 10 per cent. per annum. During the season of 1874-75 the tea grants in Cáchár were surveyed by Mr. Jackson, Assistant-Superintendent. The areas of grants aggregating 42,207 acres were revised, and 23,349 acres were resumed. In 1875 the total area taken up for tea cultivation under all the different tenures was returned at 208,488 acres, of which 82,759 acres, or 39·6 per cent., were fit for cultivation. In 1876 the rules for the sale of waste lands in fee simple were abrogated by the Government of India, and a set of rules, authorizing leases for a term of thirty years, substituted for them.

Revenue-free Tenures.—There are two classes of revenue-free tenures in Cáchár,—(1) *bakshá*, and (2) *lákhiráj*,—both of which represent grants made by the native Rájás before the occupation of

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the country by the British. The number of *bakshá* tenures on the roll is 166, containing 1154 acres. The *lákhirájˇ* estates number 238, with an area of 1727 acres, of which about 1000 acres are estimated to be under cultivation. The value of these estates is approximately returned at £5745, 10s. 0d. The Resumption Regulations of 1819 and 1828 have never been applied in Cáchár. It is said, however, that a custom was introduced by Captain Lyons, when Superintendent of the District, in accordance with which *bakshá* or *lákhirájˇ* land is liable to assessment when alienated by the representatives of the original grantee. Up to 1866 about 200 acres had been assessed under this custom, yielding a total revenue of £11.

Mode of Collection of Land Revenue. — When Captain Fisher first undertook the administration of the District in 1830, he preserved the indigenous system of revenue collection already referred to, in accordance with which the revenue due from each *khel* was paid through the agency of a *mukhtár*, or elected representative. In default of payment, the defaulters were liable to arrest, and their individual shares lapsed to the *khel* or agricultural community. In 1837 this system was so far modified that the *mukhtárs* were appointed by Government, and received a fixed commission of 6¼ per cent. on the collections. If a defaulter remained in arrear for more than one month, his property, both real and personal, was liable to sale in order to satisfy the arrears. In practice his estate was usually made over to the *khel* to which it belonged; but if the arrears remained unpaid for two years, the estate was settled with any one else who came forward with the sum due, in accordance with the custom known as *ghosáwat*.

A complete change of system was introduced by Captain Lyons in 1844, at the time of the commencement of his fifteen years' settlement. The *mukhtárs* were then found to number 45, and their agency was both expensive and inefficient. It was decided to substitute a *tahsíldárí* system, which has continued with but few modifications up to the present time. The District is now divided into three *tahsíls*, over each of which there is a *tahsíldár*, or native revenue collector, with a staff of two *moharrírs* or clerks and ten peons. These three establishments are situated at Silchár, Hailákándi, and Kátigorá. *Mirásdárs* whose assessment amounts to more than £5 a year are entitled to the privilege of paying their revenue into the chief establishment at Silchár; all others must

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pay at the local *tahsíl* within the jurisdiction of which their estates are situated. The collecting establishment is paid by salary, and the *tálabhánd*, or fines levied for arrears, are credited to Government. The average cost of collection amounts to barely 2 per cent. on the gross receipts. The revenue is payable in three *kists* or instalments, which fall due on the 31st July, 31st October, and 31st January. If each instalment is not punctually paid, three *dastaks*, or summonses, are successively served on the defaulter. The first of these, which is issued on the day following the day of payment, calls upon the sharers in the defaulting estate to attend at once with their revenue. Should they fail to do so, the second *dastak* is issued, attaching the moveable property of the defaulters. If this also fails of its effect, then the third *dastak* is issued for the sale of the property; and if the moveable property is not sufficient to satisfy the arrears, the land itself may be put up to auction under Regulation vii. of 1799 and Act ix. of 1835. As a matter of practice, the system works so well that in the majority of cases all arrears are paid up on the issue of the first or second *dastak*.

Besides their duty of revenue collection, the *tahsíldárs* are expected to keep themselves well acquainted with all that goes on within their several jurisdictions. They have to supply coolies, provisions, and boats when required; they are also called upon to keep mortality records, and to supply all kinds of returns. Their reports and supervision over the *chaukídárs* are said to act as a useful check on the police.

Land Tenures.—Combining the ordinary cultivation tenures of the District and the grants of tea land, the land tenures of Cáchár may be arranged in the five following classes, each of which has already been fully described:—(1) The *mirásdárí* tenure of Major Stewart's settlement; (2) Grants still existing under the Old Assam Rules; (3) Grants in fee simple, including both those originally made under the Waste Land Rules and those commuted under the Old Assam Rules; (4) Leases of waste land for terms of thirty years, under the old and new *mirásdárí* Rules; (5) Revenue-free tenures, such as *bakshá* and *lákhiráj*.

The only sub-tenures in the District are those held under the *mirásdárs* by *paikhasts*, whose status is that of yearly tenants. Their total number is insignificant. When not actually employed in cultivating their own holdings, the peasants are generally engaged

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in cutting timber, bamboos, etc., for domestic use or for trade. They display an aversion to hire themselves out for money wages; and when coolies are required for public purposes, recourse is had to the indigenous system of forced labour, exacted through the agency of the *tahsíldárs*. In the last few years small gangs of labourers have come up into Cáchár during the cold weather from the more densely populated District of Sylhet. They find employment chiefly in carrying loads for traders and shopkeepers, and are paid in cash.

SPARE LAND.—There is still a great abundance of spare land in the District not yet taken up for tillage. According to the latest returns (1876), out of a total area of 3750 square miles, 2500 square miles, or 68 per cent., are estimated as 'waste but cultivable.' Leases for reclaiming jungle are granted by Government on favourable terms. For the first three years no revenue is assessed, and afterwards the rates gradually rise until they become equal to those paid for the neighbouring lands under cultivation.

RATES OF RENT.—As Cáchár is a temporarily-settled District, no rates of rent exist in the proper sense of the term; and consequently Act x. of 1859 and its subsequent modifications—the Rent Law of Bengal—have no application in this District. It is estimated, however, that of the total number of cultivators of the soil, about one-eighth are *paikasht rayats*, paying rent to the *mirásdárs* or superior tenure-holders. The rates of rent paid by such *rayats* vary in different parts of the District, and are also determined by the crop-bearing qualities of the land. The following may be taken as fair averages:—For best rice land or *dwál*, suitable for the *áman* or *sáil* crop, R. 1 per *kheár*, or 5s. an acre; second quality rice land or *doem*, which sometimes yields two crops, 12 *annás* per *kheár*, or 3s. 9d. an acre; third quality rice land or *siem*, suitable for broadcast crops, 10 *annás* per *kheár*, or 3s. 1½d. an acre; land bearing mustard, linseed, *kalái*, chillies, etc., 8 *ánnás* per *kheár*, or 2s. 6d. an acre; sugar-cane land, 8 *ánnás* to R. 1 per *kheár*, or 2s. 6d. to 5s. an acre. In some places rice land rents as low as 4 *ánnás* per *kheár*, or 1s. 3d. an acre, and in other places as much as Rs. 1. 4 per *kheár*, or 6s. 3d. an acre, is paid. There is no doubt that rents have risen considerably since the date of the current settlement, which began in 1859 and will run for twenty years, owing to the increased demand for rice and other agricultural produce.

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MANURE.—The use of manure in Cáchár is almost entirely confined to the lands on which sugar-cane is grown. Rice lands are never manured; but where manure can be spared, a little is given to the crops of mustard, linseed, and *kalái*. It consists of cow dung, ashes, and house refuse, which represent no pecuniary value. Each cultivator places on his fields as much as he can procure from his own homestead. The beds in which sugar-cane shoots are planted require to be manured once every month, until the plants reach their full height.

IRRIGATION is nowhere systematically practised in Cáchár. The prospects of the *áman* or *sáil* rice crop, which supplies the main harvest of the District, depend greatly upon the sufficiency of the rainfall in the months of July and August, during which season the seedlings are being planted out. In an ordinary year the rainfall is ample; but if it should fail, recourse is had to artificial irrigation. This is effected by throwing water from the neighbouring ditches, by means of rude wicker scoops, into channels which lead into the fields.

FALLOW LANDS, ETC.—Spare land is so abundant in all parts of the District that it is not worth while for the cultivator to adopt any artificial means for recruiting the soil of his fields when once exhausted. His practice is to take as many successive rice crops off the land as he can, and when it shows symptoms of exhaustion, to abandon his holding for a new clearing in the jungle. Land is never allowed to lie fallow for a single season as a deliberate stage in the process of agriculture, nor is the rotation of crops practised in any form.

NATURAL CALAMITIES.—The District of Cáchár is not especially liable to any form of natural calamity. Blights caused by insects occasionally occur, but never to such an extent as to affect the general harvest, or to suggest the application of elaborate remedies. It has been observed that the low lands, which usually yield an inferior out-turn, are more liable to the ravages of blight than the high-lying lands. Floods are of common occurrence in the swampy tracts situated immediately below the banks of the rivers. They are caused both by excessive local rainfall and by the torrents brought down from the surrounding hills. The crops on a few acres are occasionally swept away, but it has not happened within the memory of the present generation that any scarcity of food has followed from these partial inundations. No embankments

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exist in the District, nor is there any demand for such protective works. Drought also has never been known to cause any serious distress. In some years, owing to unusual dryness in the months of April and May, the rice cultivation is unduly delayed; but the harvest is not greatly affected thereby, provided that there is the customary rainfall in June. Similarly, if rain do not fall continually during July and August, the planting-out season of the *áman* or *sáil* crop, the out-turn will be considerably diminished in amount. But despite these occasional vicissitudes, there is no demand for canals or other irrigation works in the District.

Compensating influences have been observed to operate in seasons of partial flood and drought. In the former case, when the low lands are submerged, the cultivation of the higher levels becomes more profitable; and in the latter case, when the uplands suffer from the deficient rainfall, cultivation extends farther into the marshes. But in neither event does the indirect advantage compensate in full for the direct loss.

FAMINE WARNINGS.—Famine in the strict sense of the term has never been known in Cáchár. The main harvest of the year is the *áman* or *sáil* rice crop, upon which the people depend for their food supply. This is reaped in January; and if that were to fail, the yield of the minor crops would not be sufficient to avert distress. The Deputy-Commissioner is of opinion that if the price of paddy in January and February were to stand at Rs. 2. 8 per *maund*, or 6s. 9d. a cwt., that should be regarded as a sign of approaching famine later in the year.

The maximum prices reached in 1866-67, the year of the Orissa famine, were Rs. 2. 8 per *maund* or 6s. 9d. a cwt. for common paddy, and Rs. 5 per *maund* or 13s. 6d. a cwt. for common rice. The pressure of these rates, however, was only felt by the strangers living in the District, who had to purchase their food at the *bázárs*. The natives, who are universally dependent upon their own agriculture, possessed sufficient stocks of rice to support themselves, but they had no surplus for sale. Even in ordinary years the total out-turn of the local harvests is not sufficient to provide a full supply for the entire local population. The coolies on the tea gardens and other strangers obtain their rice from the neighbouring District of Sylhet, which despatches large cargoes into Cáchár every month.

In the event of severe scarcity, the means of communication are

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adequate to prevent starvation. The rivers Barák and Kátákhál are navigable throughout the year by country boats, and in an extreme case the steamers could bring up supplies from a distance. The great majority of the population live along the river banks, and so could be easily reached. In this connection, also, it is important to recollect that the importation of rice into the District is a regular trade, and therefore a local machinery is already at hand to be utilized in seasons of distress.

FOREIGN LANDHOLDERS.—Up to the close of the year 1872-73, there was a total of 161 European landholders registered on the rent-roll of the District. It is difficult to estimate the comparative numbers of Hindu and Muhammadan proprietors, as all are indiscriminately included in the same leases from Government. The Deputy-Commissioner, however, believes that about five-eighths of the total number of *mirásdárs* or superior tenure-holders are Musalmáns by religion, and the remaining three-eighths Hindus, Manipuris, and other low castes. The number of absentee landlords, properly so called, is altogether insignificant.

ROADS AND MEANS OF COMMUNICATION.—In 1853 Mr. Mills reported that there was only one road in the District, which had not been repaired for years. But now, as compared with other parts of Assam, and especially with the neighbouring District of Sylhet, Cáchár is well supplied with roads. This advantage it owes to the tea planters, whose interest it is to have good means of communication between their gardens and the Barák river, by which their tea is despatched and all their supplies are received. Foreign trade is carried on entirely by water; but within the District much of the traffic passes along the roads, which are kept in a good state of repair, under the energetic supervision of the planters. Many of them are available for wheeled traffic.

The following is a list of the roads returned in 1873 by the Deputy-Commissioner:—Two roads under the management of the Public Works Department, concerning which no detailed information is available. One of these is the road from Sylhet to Silchár, which runs along the bank of the Barák river, and is therefore exposed to the competition of water traffic. It has recently been decided to keep it in repair only as a bridle road. The other is called the Lakshmipur road. It leads from Silchár eastwards to the Jhirí river, where it joins the main route to Manipur. The following fifteen

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roads, or systems of roads, are under local management. The majority of them have been constructed for the accommodation of tea gardens:—(1) The roads in the Silchár Municipal Union; total mileage, 8 miles; annual cost of repair, £470. In 1873 further extensions of these roads were being made. (2) The Barkholá road; length, 9 miles; annual cost, £133, 2s. od. This road connects Tárápur, Jáinagar, and Barkholá with Silchár. (3) The Dúrgánagar road, connecting Rangpur, Bahádúrpur, and Udárband with Silchár; length, 7½ miles; annual cost, £129, 4s. od. (4) The Chátlá Hamor road, connecting Ambikápur, Maharpur, and the adjoining tea gardens with Silchár; length, 18½ miles; annual cost, £598. (5) The Nagdirgrám road, connecting Sonápur and Nagdirgrám; length, 12½ miles; annual cost, £192, 12s. od. (6) The Manierkhál road, connecting the tea garden of that name with Nagdirgrám; length, 9 miles; annual cost, £298. (7) The Tárápur road, connecting the tea gardens of Tárápur and Lahak with Bánskándi on the Lakshmipur road; length, 7½ miles; annual cost, £97, 4s. od. (8) The Báládhan road, connecting Kámrángá and the adjoining tea gardens with Lakshmipur; length, 10 miles; annual cost, £237, 16s. od. (9) The Sonái road, connecting the tea gardens of Hátíkuri and Binakándi; length, 11 miles; annual cost, £251, 6s. od. (10) The East Hailákándi road, connecting Samáikoná and Mátíguri with the subdivisional Station of Hailákándi; length, 12 miles; annual cost, £245, 16s. od. (11) The Kátákhál road, connecting Gogláchará tea garden and Súdarsanpur; length, 8 miles; annual cost, £254. (12) The Kayá or Moná road, connecting Gángpur and Dúmkar with Rájesarpur; length, 8 miles; annual cost, £198, 6s. It was intended in 1873 to continue this road to Jháluá-chará, a further distance of 25 miles. (13) The Hailákándi road, connecting Panchgrám, Kásínagar, and Rafinagar; length, 13 miles; annual cost, £125. (14) The Másimpur road, connecting the Barkholá and other tea gardens with Másimpur; length, 10 miles; annual cost, £121, 4s. od. (15) The Nátwánpur road, connecting the Nátwánpur and other tea gardens with Jáinagar; length, 22 miles; annual cost, £571, 4s. od. According to these figures the aggregate length of all the roads under local management in 1873 was 166 miles, kept in repair at an annual cost of £3922, 14s. od.

The Assam Administration Report for 1875-76 thus returns the mileage of the means of communication in Cáchár:—Navigable

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rivers, 361 miles; second-class roads, 208 miles; third-class roads, 300 miles.

MINES AND MINERALS. — There are no minerals worked in Cáchár. A local tradition affirms that the river Sonái used formerly to wash down gold dust from the hills on the southern frontier, but none has been found within the memory of the present generation. Discoveries of what was thought to be coal have been reported from time to time, but the deposits have invariably turned out to be either lignite or anthracite. Two small springs of petroleum are known to exist, but their yield is not sufficiently abundant to repay working. The salt wells are now an almost extinct industry.

MANUFACTURES. — Among indigenous industries, the spinning and weaving of cotton occupies the first place. Coarse cloth, woven by the Jogí caste of Hindus, supplies the wants of the other low castes. Among the hill tribes the women make all the clothing required for the family. The Manipurí women have gained a special reputation for their cotton cloth, called *khesh*, which is woven in various sizes and colours, and finds a market beyond the limits of the District. They also manufacture a kind of fine net for mosquito curtains. The Kukí women make *purís* or rugs for sale. Another specialty of the Manipurís is the manufacture of brass vessels, which is carried on by them to a considerable extent at the village of Kátigorá. A large number of tea-boxes are required in the gardens every year. Most of these are manufactured in the District from the produce of the neighbouring jungles. Within the last few years a saw-mill, worked by water and steam, has been started near Badarpur, in order to supply the increasing demand. The only other industry worth notice is the manufacture of hardware, such as *dáos* or hill knives, axes, and spades.

The following description of the processes followed in the manufacture of cotton cloth has been supplied by the Deputy-Commissioner:—The raw cotton has to pass through three stages before it is fit for spinning. First, it is put in the sun to dry, so that the seeds may be easily separated. The process of separation is effected with a rude instrument called *chárka*, which consists of two small wooden cylinders placed parallel to each other at a distance slightly less than the diameter of a seed. The raw cotton is placed between the cylinders, which are set in motion by the turning of a handle;

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the cotton is thus forced through, leaving the seeds behind. After the seeds have been separated, the cotton is then made soft and thin by striking it two or three times against a bow-string with the hand. It is next rolled up into *pánjís* or balls in the following manner. A small quantity of the cleaned and thinned cotton is spread out upon a board, and a stick about a foot long and as thick as a goosequill is placed over it. The cotton is rolled round the stick by hand; the stick is then withdrawn, and the *pánjí* laid aside as ready for spinning. The spinner fixes the *pánjí* on the point of a long iron rod, which supplies the place of a spindle. With the left hand he draws out a thread by a rotary movement given to the instrument, and with the right hand guides the thread drawn from the *pánjí* round the spindle or iron rod. When a sufficient quantity of thread has been thus wound, it is removed and again coiled round an instrument called *mátái*. The spun yarn is now ready for weaving. The common Indian loom is used, of very rough manufacture. It is placed obliquely against the ground, and the weaver sits at the lower end. The main threads or warp are first placed lengthwise in the loom, and the cross threads or woof are shot in between by means of a shuttle.

No manufacture in Cáchár is conducted on the system of advances. The manufacturers all work in their own houses; and after supplying the wants of the household, they themselves carry the surplus to market. They do not work for wages, and therefore it is impossible to estimate the money value of their labour; but all that is sold is so much clear gain. With the exception of the Jogís or Hindu weaving caste, there is no distinct class of manufacturers. The Manipurís are all substantial agriculturists; the weaving is done by the women, and must result in a considerable profit to the family.

There are no legends of manufactures once existing that have now died out, nor is there any class of labourers hereditarily attached to an occupation in such a way as to affect their personal freedom.

COMMERCE AND TRADE.—There is no place in Cáchár of much commercial importance. Trade is usually carried on at *bázárs* or permanent markets. The largest of these is at Jáníganj, a suburb of the Civil Station of Silchár. At Barkholá, Udárkhand, and Lakshmipur, among the hills on the southern frontier, there are *bázárs* to which the hill tribes bring down caoutchouc, cotton, and bees-wax,

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to barter for salt and iron tools. At Lakshmipur, which is the chief centre of trade with Manipur, dried fish and betel-nuts are also exported in considerable quantities. Sonái, on the Barák, is the headquarters of the timber trade; Siáltekh, on the same river, is the station where timber passing down pays toll. The tolls are leased out annually to the highest bidder, and in 1874-75 were let for £1500. There are petty *bázárs* on almost every tea garden, for the convenience of the imported coolies. An annual *melá* or fair is held at the Station of Silchár on the 30th December, which lasts for ten or twelve days. The attendance is estimated at about 20,000 persons, and traders resort hither from Sylhet and Dacca. In former days buffaloes and ponies from Manipur and Burmah were largely sold at this *melá*, but now the traffic is chiefly restricted to dealings in cotton cloth and hardware. The average amount of business done every year is estimated at about Rs. 300,000 (£30,000). A similar *melá* of less importance is held at Siddheswar, on the Barák river, near the Sylhet boundary. The date is the 18th or 19th of March, and the fair only lasts for one day. It is held in connection with a religious gathering and bathing ceremony, which takes place on the opposite bank of the river. The attendance is about 3000 persons, and the same articles are brought for sale as at the Silchár *melá*.

Since the pacification of the Kukí or Lushái tribes, consequent on the retaliatory expedition of 1871-72, a promising field for commercial enterprise has been opened up on the southern frontier of the District. Three *bázárs* or marts have been established at the most frequented hill passes:—(1) On the Dháleswari river; (2) on the Sonái; and (3) on the Tipái. The trade at these *bázárs* is chiefly conducted by barter. The Bengálí traders bring up rice, salt, tobacco, brass ware, beads, cloth, etc., which they exchange for caoutchouc, cotton, ivory, wax, and *puri* cloth. The most important product of the hills is caoutchouc, which sells at Silchár for about Rs. 50 a *maund*. When the trade was in its infancy, the Lushais were willing to barter one *maund* of caoutchouc for the same weight of salt, worth only Rs. 5; but they have now learned the market value of their staple commodity, and will not exchange a *maund* for less than Rs. 30 of other goods, or for Rs. 30 in cash. Despite the excessive profits made by the Bengálí traders, the balance of trade is much in favour of the Lushais, and it has been ascertained that they are accumulating stocks of coin. On the other

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hand, the trade between Manipur and Cáchár is stated to be on the decrease.

The external commerce of Cáchár is entirely conducted by water, and passes through the neighbouring District of Sylhet. The staple export, of course, is tea, which is annually exported to the amount of more than five million pounds. Next in importance are caoutchouc, brought down from the southern hills, and timber. The cotton cloth woven by the Manipurí women, and by the women of other wild tribes, and also the brass ware of the Manipurís, are the only articles of local manufacture produced in sufficient quantities to leave a surplus for export; but the total value of this trade is insignificant. The chief article of import is rice, for the local crops are altogether inadequate to supply the demand of the coolies on the tea plantations. It is estimated that from two to three hundred thousand *maunds* of rice are annually imported from Sylhet. This traffic is inevitably omitted from the registration returns referred to in the following paragraph. The other imports are cotton goods, both of European and native manufacture, salt, hardware, and all articles of luxury required by the European planters, among which 'liquor' to the value of £11,000 occupies a prominent place.

It need hardly be said that, including the trade in tea, the exports greatly exceed the imports in value. It is estimated that £250,000 in coin and notes is annually introduced into the District by the tea planters.

River Traffic.—The statistics for the external trade of Cáchár with Bengal are unavoidably confused with those of the neighbouring District of Sylhet, through which all the river traffic passes. The results of the registration of country boats at Bhairab Bázár, and of the returns furnished by the Steamer Company for the year 1876-77, for Cáchár alone, are given in the following tables. The total value of the exports is £509,554, the chief items being—caoutchouc, 275 *maunds*, value £1375; tea, 62,999 *maunds*, value £503,992. Of these two totals, 150 *maunds* of caoutchouc and 51,537 *maunds* of tea were carried by steamer. The comparatively small despatch of timber (1947 *maunds*, value £584) is to be explained by a reference to the large amount credited to Sylhet. The total value of the imports is only £91,856, the principal items being—European cotton goods, £33,812; woollen goods, £4046 (the great bulk of both

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these were brought by steamer); drugs and medicines, £2152 (also brought by steamer); wheat, 6520 *maunds*, value £1304; gram and pulse, 18,760 *maunds*, value £3293; rice, 15,300 *maunds*, value £3060; liquors, £11,061 (mainly brought by steamer); iron manufactures, 5017 *maunds*, value £5017 (of which more than half came by steamer); salt, 2400 *maunds*, value £1200 (entirely by country boat); tea seed, 10,426 *maunds*, value £5213 (also entirely by boat); sugar, refined, 1490 *maunds*, value £1788; sugar, unrefined, 4700 *maunds*, value £1880. It may be here observed that the value of the registered traffic of the two Districts of Sylhet and Cáchár with Bengal, taken together, shows a surplus of exports amounting to £760,000.

RIVER TRAFFIC OF CACHAR DISTRICT WITH BENGAL FOR THE YEAR 1876-77, DISTINGUISHING THAT CARRIED BY STEAMERS.—TABLE I., EXPORTS.

	Carried by Steamers.		Total.	
	Weight, Value, or Number.	Value. Rs.	Weight, Value, or Number.	Value. Rs.
Lime and limestone, . . *maunds*,	...	...	2,400	1,800
Canes and rattans, . . Rs.	...	...	5,253	5,253
Caoutchouc, . . . *maunds*,	150	7,500	275	13,750
Cotton (raw), . . . ,,	...	...	100	1,500
Jute, ... ,,	...	...	2,000	6,000
Rice (husked), . . . ,,	...	...	300	600
Rice (unhusked), . . ,,	...	...	2,700	2,700
Hides, ... No.	...	...	1,000	2,000
Leather (manufactured), . Rs.	...	...	1,221	1,221
Mats, ... ,,	...	...	138	138
Brass and copper, . . *maunds*,	...	...	102	4,080
Linseed, ... ,,	...	...	100	400
Mustard and Rape seed, . ,,	...	...	1,100	4,400
Til seed, ... ,,	...	...	10	30
Spices, ... ,,	...	...	30	150
Tea, ... ,,	51,537	4,122,960	62,999	5,039,920
Timber, ... ,,	...	...	1,947	5,841
Bamboos, ... No.	...	...	22,000	2,200
Miscellaneous (manufactured), Rs.	...	...	822	822
Miscellaneous (unmanufactured), ,,	...	...	2,735	2,735
Total Value, . . .	...	4,130,460	...	5,095,540

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RIVER TRAFFIC OF CACHAR DISTRICT WITH BENGAL FOR THE YEAR 1876-77, DISTINGUISHING THAT CARRIED BY STEAMERS.—TABLE II., IMPORTS.

	Carried by Steamers.		Total.	
	Weight, Value, or Number.	Value. Rs.	Weight, Value, or Number.	Value. Rs.
Animals, ... No.	...	...	99	198
Cotton piece-goods (European), Rs.	232,820	232,820	338,120	338,120
Cotton piece-goods (Indian), ,,	...	...	16,800	16,800
Drugs and medicines, . ,,	21,440	21,440	21,524	21,524
Intoxicating drugs, . . *maunds*,	...	...	85	850
Turmeric, ... ,,	...	...	1,575	9,450
Earthenware, . . Rs.	...	...	1,105	1,105
Fibres (manufactured), . *maunds*,	...	...	5	40
Cocoanuts, . . . No.	...	...	14,700	294
Wheat, ... *maunds*,	820	1,640	6,520	13,040
Gram and pulse, . . ,,	360	630	18,760	32,930
Other spring crops, . . ,,	...	...	1,400	2,450
Rice (husked), . . . ,,	...	...	15,300	30,600
Rice (unhusked), . . ,,	...	...	4,500	4,500
Other rain crops, . . ,,	...	...	100	75
Gums and resins, . . ,,	...	...	190	1,900
Leather (manufactured), . Rs.	...	...	50	50
Liquors, ... ,,	70,420	70,420	110,610	110,610
Brass and copper, . . *maunds*,	170	6,800	778	31,120
Iron, ... ,,	2,710	27,100	5,017	50,170
Other metals, . . . ,,	...	...	2,157	32,355
Oils, ... ,,	390	4,680	2,484	29,808
Paints, ... ,,	...	...	103	6,695
Ghi, ... ,,	20	400	111	2,220
Vegetables, etc., . . ,,	...	...	322	966
Salt, ... ,,	...	...	2,400	12,000
Other saline substances, . ,,	...	...	835	2,087
Mustard and rape seed, . ,,	...	...	200	800
Other oil seeds, . . . ,,	...	...	80	180
Tea seed, ... ,,	...	...	10,426	52,130
Spices, ... ,,	...	...	1,487	7,435
Betel-nuts, ... ,,	...	...	211	1,266
Stone and marble, . . ,,	...	...	493	986
Sugar (refined), . . . ,,	190	2,280	1,490	17,880
Sugar (unrefined), . . ,,	...	...	4,700	18,800
Tobacco, ... ,,	...	...	1,700	8,500
Timber, ... ,,	...	...	478	1,434
Firewood, ... ,,	...	...	1,583	396
Woollen goods, . . Rs.	31,110	31,110	40,460	40,460
Miscellaneous (manufactured), ,,	...	...	6,948	6,948
Miscellaneous (unmanufactured, ,,	...	...	9,392	9,392
Total Value, . . .	...	399,320	...	918,564

CAPITAL AND INTEREST.—The Manipuris, who are perhaps the wealthiest class among the natives of the District, usually hoard their money. The well-to-do Hindus either invest their profits in trade, which is principally confined to wood-cutting, or lend them

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out at interest. The Musalmáns for the most part observe the precepts of the Kurán so strictly that they will not take usury. The cultivators, therefore, of this religion are compelled to hoard their little gains. When money is lent on interest, the rates charged are the same whether a mortgage be given or not. In the case of small transactions, the rate is from 48 to 75 per cent. per annum. In large transactions, the rate varies from 36 to 60 per cent. Petty advances to cultivators are often made, on the condition that the borrower shall repay at harvest time the sum advanced, together with one-third more, with the further stipulation that the payment shall be made in kind, and valued at the market rate then current. Thus, if a cultivator borrows Rs. 10 at seed time, when the price of rice is comparatively high, he is required to pay back at harvest time paddy valued at Rs. 13. 5. 4. If paddy were then selling at 3 *maunds* for the rupee, he would have to give 40 *maunds*, viz. 30 *maunds* as representing principal, and 10 *maunds* by way of interest. This calculation holds good quite apart from the length of the interval between the dates of the advance and the repayment.

In the case of the purchase of a landed estate, 6 per cent. per annum would be regarded as a fair return for capital invested. Thus an estate of 3 *háls*, or about 15 acres, might be purchased for Rs. 500 (£50), and would yield a rental of about Rs. 30 (£3), at the rate of Rs. 10 per *hál* (4s. per acre). On the other hand, if the same capital sum were to be lent out at interest, it might reasonably be expected to produce as much as Rs. 250 in the year, at an average rate of 50 per cent. Nevertheless, the investment of money in the purchase of land is preferred to money-lending, because of the greater security of both capital and interest.

There are no large banking establishments in Cáchár, owned by either Europeans or natives. Considerable sums of money, both in coin and in paper, are required by the tea planters at certain seasons of the year, to pay for labour and for other purposes. This want is supplied through the agency of the District Treasury, where Government notes are issued and cashed to a large amount every year. It is calculated by the Deputy-Commissioner that a total sum of Rs. 2,500,000 (£250,000) is annually imported into the District, on the balance of supply bills, money orders, and currency notes cashed over those issued.

INCOME TAX.—The total estimated income of Cáchár District, as estimated for the Income Tax Act of 1870, *i.e.* the total of all

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incomes exceeding Rs. 500 (£50) a year, was returned at Rs. 799,875 (£79,987). This calculation, of course, is exclusive of the profits of many of the tea companies, which were assessed separately at Calcutta. In the year 1870-71 the amount of income tax realized was £1438.

Societies and Institutions.—Apart from the Silchár Bráhma Samáj, which has been already alluded to, and the schools and charitable dispensaries, full statistics of which will be given on a subsequent page, there are no societies or institutions in the District. No newspaper is published in Cáchár, nor is there any printing-press.

Tea Plantations.—The earliest cultivation of tea in Assam Proper, *i.e.* in the Brahmaputra valley, dates from 1837. The tea plant was discovered growing wild in Cáchár in 1855, and on the 12th January 1856 the Old Assam Rules were applied to the District. The first grant was made in favour of Mr. Williamson. Cáchár participated to the full in the wild speculation of tea companies which reached a crisis in 1865. In about 1869 the industry began to revive, and the rate of progress has since been rapid and regular. At the present date more than one-third of all the tea exported from Assam is produced in Cáchár District.

Tea gardens are held by the planters under three different tenures:—(1) Grants under the Old Assam Rules. (2) Grants in fee simple, including those originally made under the Waste Land Rules of 1862, as well as those commuted under the Old Assam Rules. (3) *Mirásdárí* leases for periods of thirty years. Some account of these tenures, together with the latest statistics of the land held under each, has been given on a previous page.

The following account of the processes of tea cultivation and tea manufacture in Cáchár has been kindly supplied by Mr. S. C. Davidson, a gentleman of great experience in the District. It was written in December 1871, and is now printed as it stands:—

Tea Cultivation.—'The tea plant requires for its suitable growth land upon which stagnant water may not lodge around its roots, and which is not subject to frequent inundations; and therefore tea gardens are necessarily situated on elevated land, the soil of which should be of a porous description. The hilly lands in Cáchár almost invariably consist of this class of soil, which is of a light reddish colour, and is composed generally of about one-third porous clay, and two-thirds finely-divided sand. The soil of the

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plains is altogether unfit for the tea plant, as it contains a very small proportion of sand, and does not allow water to percolate readily through it.

'On the north side of the District is a high range of mountains, known as the Baráil range, along the base of which, and to the north of the Barák river, are numerous spurs of plateau lands, varying in height from twenty to two hundred feet above the surrounding plain. The sides of these plateaux are generally steep, and sometimes very stony, while the tops have usually a layer of excellent soil to a depth of from 5 to 8 feet, and almost entirely free from stones. This is the description of land held in highest esteem for tea planting; but unfortunately it is rather scarce in the District, and almost exclusively situated on the north side of the river.

'South of the Barák the gardens are principally situated upon undulating land and round-topped hills, the planted sides of which vary in steepness from a gentle slope to a rise of a foot in eighteen inches. As a general rule, there is a good depth of soil even on the steepest parts. These lands are almost all spurs from two low ranges of hills which extend north and south across nearly the entire length of the District, and are known as the Sarishpur and Tiláin ranges. When these hills are first cleared from the jungle for planting, the soil varies but little from that of the plateaux on the north of the river; but it rapidly deteriorates from the loss of arable soil which it suffers during the heavy rains, when much of the loose, freshly-cultivated earth is annually washed away, leaving the roots of the plants exposed. In some of the old gardens as much as eight to ten inches of the surface soil has been lost from this cause. Of late years, however, efforts have been made to prevent this "wash," as it is called, on the hilly gardens. At the Káráinpur garden a plan of forming small terraces round each plant has been introduced, which is found most efficacious in lessening, if not entirely preventing, this loss of soil. Other methods have also been tried with more or less success, but they all require great care and attention to keep in order. No such difficulties attend the cultivation of plateau land, as the rain water never gathers sufficient force to cause any "wash;" and in this mainly consists its superiority over steep or sloping land.

'In bringing new land into condition for tea planting, the jungle should be cut in December and January, and burnt off in February, or early in March, when the land should get one good hoeing as

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soon as possible afterwards, and before the rains set in. On flat land the plough is also used to bring the soil more thoroughly into cultivation before putting the young plants into it; but on steep land this, of course, cannot be done, so that the one hoeing has to suffice. The land is then "staked,"—that is, marked off with small stakes of about 18 inches long, at the exact distances at which it is intended that the plants shall be put in. Hitherto the usual distances adopted have been four feet apart each way. Distances of five feet by four, five by five, and six by three have also been tried; but it has been found that it is a mistake to plant at greater distances apart than four feet by four. Only in a very few instances have any of the old gardens been planted closer than at the distance of four feet by four; but it is now generally considered more advantageous to plant closer, and four feet by two is now often adopted, at which distance the plants after a time form into hedgerows. On steep land, especially, this plan is most advantageous, and the hedgerows should be marked off in contour lines across the slope of the hill, so that after a number of years they may cause the land to form natural terraces, which are very durable, the fronts of the terraces being kept up by the hedges themselves. Terraces made in this way are easily kept in order, and most effectually prevent loss of soil by "wash" during the rains.

'There are three varieties of the plant—the Indigenous, the China, and the Hybrid. The Indigenous is native to Assam and Cáchár, and is a large-growing plant, which, in its wild state in the jungles, attains the dimensions of a tree, reaching as much as thirty feet in height, though its girth seldom exceeds two feet. The leaf is large and succulent, and when full grown may often be found from twelve to thirteen inches in length and four to five in width. It is, however, a most delicate plant to rear, and suffers severely when young from the attacks of a species of cricket which feeds on the leaves; but after the second year it is as easily taken care of as either the China or Hybrid, and gives a much better class of tea. The seed of the China variety was originally introduced from China many years ago. The plant is low-growing and very bushy, with small stunted leaves of from one to two inches in length. It is distinctly the least valuable variety of the plant, as it gives a comparatively weak tea and a small yield per acre. The Hybrid plant is considered to be a true hybrid between the Indigenous and China varieties, and is the class of plant most liked, as it combines

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to a certain extent the hardiness of the China with the vigorous growth of the Indigenous plant, and yields a good quality of tea. It may be obtained in all degrees of quality, some plants being very little better than China, while others most closely approach the Indigenous, so that the selection of plant is a matter of great importance. That which most closely approaches Indigenous is preferred, because all that the Indigenous requires is a little hardiness, which a slight admixture with the China plant gives it.

'The tea plant is raised from seed, which in size and appearance very much resembles the hazel nut. It is planted in nursery beds in December and January, and is generally kept shaded until the seedlings are three or four inches above the ground; but the shade should be removed at least a month before putting out the seedlings into their permanent places in the new land, in order to make them more hardy, and better able to bear the process of transplanting. About April the seedlings are generally sufficiently grown to be planted out, and during the first wet weather the transplanting should be commenced, and may be continued subsequently during suitable weather up to the end of July, but transplanting done later than this is seldom successful. The only attention that the new land requires during the first year, after transplanting, is to be kept clear of weeds; and similar treatment will also suffice for the second year, but subsequently occasional deep cultivation is necessary. At the end of the second year the plants will have attained a height varying from two to four feet, but their height is out of all proper proportion to their width; therefore in the ensuing cold weather it is necessary to prune them down to a height of only twelve or fifteen inches, to make them throw out lateral branches. The following or third season is the first that the plants give any yield, but they still require gentle treatment; and the leaf-plucking must be done carefully, so as to allow the bush to make at least a foot of new growth all over during the year. Pruning is repeated annually every cold season, and is done generally on the following principle:—If the plant has been pruned the previous year to a height of fifteen inches, and allowed to make a good growth of new wood during the following rains, it should now be pruned so as to leave six inches of this new wood on Hybrid or Indigenous plants, but only three to four inches on China plants; and at the same time any unhealthy or stunted-looking branches should be cut out from the interior of the

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bush. Thus the Indigenous and Hybrid would at this time be cut down to twenty-one inches, but the China to only eighteen inches. With Hybrid and China plants this system of pruning a little higher each season is repeated for two seasons more, when it is advisable to prune back again to about two inches above the first season's pruning. With Indigenous, however, it is difficult, as this species yields best at a height of from two feet six inches to four feet. The prunings should always be buried round the roots of the plant, as they form a good manure.

'There are various systems adopted for picking the leaf, but the following is that most generally approved:—At the beginning of the rains, and after pruning, the bush throws out a "flush," as it is termed, of young leaf all over. The shoots are allowed to grow until little leaves are developed on each. The top two leaves and the bud are then taken off, together with their own part of the stem. This leaves the remaining part of the shoot which is still on the plant with three fully-developed leaves. About twenty-three days afterwards new buds show forth from the axils of these leaves, and if the weather be favourable, these will have developed into five-leaved shoots by the thirty-fifth day from the time the shoot was first plucked. This is called the second "flush," and it should be treated in the same way as the first. By so doing the bush will have attained six to eight inches' new growth above the pruning, and by the end of the season this will have developed into red-coloured, healthy, new wood, six inches of which will be left, after the following season's pruning, as the basis from which the next year's "flushes" will spring. The third "flush" should be taken when the shoot has only attained four leaves and the bud, and should be picked so as to leave two leaves remaining on the shoot. The fourth and subsequent "flushes" may be taken still earlier, and only one leaf left on each stem. The bushes are generally picked over every ten days, as all the shoots do not develop at the same time, and only such as are ready are taken; but there are only from five to seven full "flushes" in the season. The leaf is picked by the women and children on the garden, who bring it in from the field twice in the day, to prevent its heating in the baskets. It is at once weighed, and the pickers are paid according to the quantity each has brought in.

'The leaf is then taken in hands by the factory men, and spread out thinly on trays or mats, ranged on shelves round the leaf sheds,

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and allowed to remain there till the following morning. In fine weather the sides of the leaf sheds are opened, to allow the air to circulate freely over the leaf, which gradually causes it to become quite limp and flaccid, in which state it is termed "withered." By the following morning it should be sufficiently "withered" to allow the after-manipulation to be gone on with. If, however, from coldness of the weather or any other cause, the leaf is not then fully "withered," it is necessary to spread it out thinly on mats in the sun for a short time, to complete the "withering." But in rainy weather this is not practicable, and then it must either be put over slow charcoal fires, spread thinly on wickerwork trays, or the leaf sheds themselves must be heated. An arrangement of leaf house, which can be heated for "withering" the leaf when required, has been in use for some time at the Burkholm Factory, and so far has given satisfactory results.

'When the leaf is fully withered, the next process in the manufacture is the "rolling." The most able-bodied of the coolies are picked out for this work, as it requires strength to give the requisite amount of pressure to the leaf. The "rolling" is done on tables. About a pound of leaf is taken at a time, and pressed between the hands and the table into a lump or ball. The man then presses on this with considerable force, and at the same time pushes it from him, allowing the ball of leaf to turn over between his hands and the table, till it has almost rolled out from under his hands, when he takes off the pressure, draws back the ball, and again gives it another roll from him, applying the pressure in the same way as before. This process is continued until the leaf is sufficiently rolled; but the motion is sometimes varied with side-to-side rolls, and the leaf is frequently shaken out from the balls during the process, so that it may all receive much the same amount of rolling, and the centre of the ball may not get finished sooner than the surface. When the leaf is fully rolled, it has somewhat the twisted appearance of the finished tea, but the colour at this stage is different. The mixing of the juices of the leaves by rolling induces fermentation, and to allow this to proceed, the leaf is pressed together into lumps (something the shape of a half orange, but larger, and containing about a pound of leaf) and packed side by side on trays. During the process of fermentation the leaf gradually assumes a light reddish colour, and gives out an agreeable aroma. In some factories each parcel of leaf is at once rolled off fully, without any

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stoppage, and then left to ferment as far as desirable; but it is generally considered that the best-flavoured tea is made by rolling the leaf only partially at first, and then putting it to ferment till the light-red tinge commences to appear, when a second rolling is given, until it is almost fully rolled. It is then again set aside until the light-red colour is fully attained, when the finishing roll is given and the fermentation stopped, by either drying the leaf over charcoal fires, or by roasting it in shallow pans or *kordis*, whereby the temperature is raised to a height at which fermentation is arrested. The fermentation process usually occupies about two hours and a half when the thermometer is at 80° F., but a longer period in cold weather. The *kordis* for roasting the leaf are round shaped, of about 2 feet 5 inches diameter, and 7 inches deep at centre. They are built into brickwork stands, and when required for use are heated by a fire to about 250° F. They can be used effectually at 212° F., but the work at that temperature is done more slowly. About two pounds of leaf is put in at one time, and tossed about by the hand for about a minute and a half, or until it gets so hot the man can handle it no longer, when it is swept out on to a table, where it gets another rolling for a short time, and is then ready for drying. When properly done, this process of "panning" so completely arrests the fermentation that the leaf can now be dried over slow fires without any fear of its being over-fermented while so doing, and slow drying improves the aroma. Over-fermentation causes loss of pungency in the tea, whilst under-fermentation makes it wanting in the characteristic flavour and aroma for which black tea is valued.

'When the fermentation is stopped by simply drying the tea, sharp and quick drying is necessary to prevent the tea losing its pungency. This latter plan is that most generally adopted now, as it entails less work than the "panning" process, and produces much the same quality of tea. The drying is done with charcoal fires, over which the rolled leaf is spread out thinly on trays. These trays are made of wood round the sides, with bamboo netting on the bottom, and are about 2 feet 8 inches square. They are made to slide into light wooden frames, which are built into the top of a brick kiln, the hollow interior of which is somewhat like an inverted pyramid, at the apex of which is the charcoal fire. A small doorway in front of the kiln, leading to this apex, allows the charcoal to be replenished when necessary, without incon-

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venience, and also lets a draft of air pass over the fire and up through the tea, which causes it to dry quickly.

'Another and older arrangement for drying the tea consists of a drum-shaped tube or *dhul*, made of bamboo basketwork. It is open at both ends, but is narrower at the middle of the tube than at either end. It is about 3 feet high, and 2 feet diameter at each end, but only 18 inches at the middle. Two bamboo rods thrust through the tube at its narrowest part serve as rests for a circular wicker-work tray, on which the tea to be dried is spread. A hole made in the ground acts as fireplace for a small charcoal fire, over which the tube is placed when in use; but the tea dries very slowly in this way, and the bamboo *dhuls* are now almost completely superseded by the before-mentioned drying kilns, which have also the advantage of being more economical in the consumption of charcoal.

'During the drying of the tea, the trays should be removed from the fire several times, and the tea turned and well shaken up, so that it may all get dried evenly. As the drying progresses, the tea becomes sweeter in smell, and gradually assumes its characteristic black appearance and becomes crisp. When it has become quite crisp, the drying is completed. It generally takes from one and a half to two hours to dry a trayful of leaf; and thus, from the time a parcel of leaf is taken in hand for rolling (the "withering" being completed) till it becomes finished tea, occupies about four hours and a half.

'During the entire process of manufacture, the leaf gradually decreases in weight, and when quite dry and finished has altogether lost 75 per cent. of its original weight when picked from the bush. Thus it requires four pounds of green leaf to make one pound of manufactured tea.

'Machines for rolling the leaf have come into considerable use within the last few years. One invented by Mr. James Nelson is so far the favourite machine in Cáchár. In it the leaf is first packed into long-shaped bags, and these are placed between two horizontal tables, the lower of which is then made to move forwards and backwards, causing the leaf bags to turn over and back again; while at the same time the requisite amount of pressure is applied by the upper table, which is heavily weighted, and, by means of an easily moveable lever, can be lowered on to the bag with whatever degree of pressure is required. For excellence of manufacture, however, hand labour is still the best; but

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where hand labour is scarce, machinery is most valuable, even although the quality of its manufacture does not equal that done by the hand.

'The tea, after having been dried, often contains many red and discoloured leaves, which have to be picked out; and when this is done it is sorted over sieves, to sift out the different sizes and qualities of tea. The following are the names given to the different qualities. The best is flowery or orange pekoe, then pekoe, pekoe-souchong, souchong and congou, besides the broken teas of each class. The flowery pekoe is so called because of the white or sometimes orange-coloured down that covers it. It is made from the bud of the shoot, which contains all the good qualities of tea in a more concentrated form than any of the other leaves, and it is consequently the most valuable class of tea. The pekoe is produced from the first leaf below the bud, which is only partially developed. The pekoe-souchong, or third quality, is made from the second leaf below the bud; and the souchong and congou are respectively the third and fourth leaves down the stem. The fourth leaf, however, gives a very weak tea, and is now seldom plucked, as it gives more trouble to manufacture than the finer qualities, and does not bring a remunerative price.

'While being picked and sorted, the tea absorbs moisture again to a certain extent from the air, especially if the weather be at all damp; and before packing it in chests for transmission to market, it is necessary to give it a final drying to drive off all traces of damp. The same kiln and trays are used for this purpose as for drying the tea after rolling, but very slow fires are now required. When the tea is perfectly dry, and while hot, it is packed into chests lined with thin sheet lead, and soldered up as nearly air-tight as practicable. The chest being securely nailed up and marked, the tea is then ready for shipment.

'The yield of tea per acre differs so much, according to the class of soil and plant, that it is impossible to fix any definite standard. Some gardens never get beyond a yearly yield of 160 lbs. per acre, while a few gardens get as high as 500 lbs., and even more, and I have seen as much as 800 lbs. got off a small piece of land, where the soil and class of plant were both excellent. A properly-opened-out garden should pay its own working expenses in the third year; and the fourth year should leave a profit, though the garden will not be at its full bearing until the sixth season. However, all

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depends on the management of the concern from the very beginning, and on the selection of a good class of soil and plant. If a garden has been at first badly opened out, it is almost impossible to make it pay afterwards, even with the very best of management. The only thing to be done in that case is to extend the area of cultivation most carefully, and with new land properly opened make up for the deficiencies in the old. The greatest care and attention, combined with experience, are requisite, as much for the opening out as in the subsequent carrying on of a garden; but at the beginning of the speculation in Cáchár District, experienced managers were not procurable, and consequently many unprofitable gardens were then laid out. The fact that, notwithstanding all this, the industry on the whole has succeeded so well, indicates its inherent capabilities, and augurs well for its future prospects, now that mature experience can be brought to bear on every part of the work.

'The cost of the production of the tea varies on different concerns, just as much as does the yield per acre. On some gardens a season's tea may be produced at an average cost of 7 *ánnás* (10½d.) per lb., inclusive of the pay of manager and native establishment, coolies' wages, cost of boxes and stores, freight, etc., for the whole year, whilst on other gardens it costs double as much, and more; but 7 *ánnás* is the cheapest at which I have known a pound of tea to be produced. The cause of its costing so much more on some concerns than on others is, that their yield per acre is so much less; yet they have just as much area to be cultivated, and almost as many expenses, such as coolies' wages, etc., as if double the yield per acre was being produced, so that, in short, it may be said that the cost of the production of tea is almost in inverse ratio to the yield per acre.

'The subject of manures for tea has not yet made much apparent progress, as it always takes a complete year to test an experiment on this subject; but it is highly probable that with a little more experience a suitable manure will be found which can be used to advantage in increasing the yield. At present oilcake made from mustard seed is largely used; but it is doubtful if, in all cases, it repays the cost and trouble of its application. Farmyard manure is also used, but it is difficult to obtain it in sufficient quantity to be used very extensively.

'The "labour question" is still a matter of very great importance; for although nearly all the imported labourers, whose original

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agreements have terminated within the last few years, have signed new contracts, and remained on the estates of their own free will, yet very little local Bengálí labour is now procurable for ordinary garden work. Almost all the villagers have become so independent since the establishment of tea gardens in the District, that, beyond taking an occasional contract to build bamboo houses on the gardens, they now seem to consider it derogatory to do more than cultivate their own piece of rice field, and, of course, attend all the *bázárs* within reach. The improved prospects of tea culture during the past few years have induced many planters to extend the area of their cultivation; and it is probable that these extensions will be more considerable next season, when a further supply of labour will be required. And as this cannot be procured in the District, further importation must still be had recourse to. The number of imported labourers in Cáchár, on the 31st December 1870, according to the official returns, was as follows:—Under original Calcutta agreements, 7698; under local agreements, or without agreements, 11,424—total, 19,122. The total out-turn of tea from the District during 1870 amounted to 4,006,822 lbs. This season (1871) is expected to show an increase of about one-sixth. There are 113 grants at present worked, with a total area of about 24,000 acres under cultivation.'

Tea Statistics.—The statistics of tea cultivation throughout Assam are not so complete as might be desired. The filling up of the returns by the managers of the several gardens is not a compulsory duty; and though year by year the number of refusals is growing less, absolute accuracy has not by any means been yet obtained, and for comparative purposes the results are not of much value. Subject to this warning, some indication of the progress of the industry may be gathered from the following returns for the two years 1869 and 1874. In 1869 the total area actually under cultivation was 24,151 acres, with an out-turn of 4,234,794 lbs. of tea, or an average of 171 lbs. per acre. In 1874 the corresponding figures were—area, 30,066 acres; out-turn, 5,974,829 lbs.; average, 199 lbs. The *Statistical Reporter* for March 1876 gives the following details regarding tea cultivation in Cáchár for 1874, which are more full than I have been able to discover elsewhere:—Number of European assistants employed, 118; number of native officials above the rank of *daffadár*, 492; extent of land held in grants under Old Assam Rules, 60,520 acres; held in fee simple, 114,095 acres; held under cultivation

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leases, 31,452 acres; total area taken up, 206,067 acres; area under cultivation at the close of 1873, 25,944 acres; brought under cultivation during 1874, 4122 acres; total area under cultivation at the close of 1874, 30,066; out-turn of tea in 1873, 5,171,523 lbs.; out-turn in 1874, 5,974,829 lbs.; increase in 1874 over previous year, 803,306 lbs., or 15 per cent.; average monthly number of labourers employed during the year: imported—men, 11,310; women, 9820; children, 2619—total imported, 23,749: local—men, 6540; women, 4280; children, 1062—total local, 11,882: grand total of labourers, 35,631. The Assam Administration Report for 1875-76 states that, out of a total of 208,488 acres taken up for tea in Cáchár, 82,759 acres, or 39·6 per cent., were fit for cultivation. It is also stated in the same Report that for the future, in accordance with the orders of the Government of India, no land will be sold in fee simple, but leases of waste land will be granted for terms of thirty years. The statistics of river registration for 1876-77 show a total export from Cáchár of 5,039,920 lbs. of tea, but there can be no doubt that a considerable part of the produce of this District is assigned to Sylhet. The total from these two Districts carried by steamer only in that year was 5,369,200 lbs., as compared with 55,119 chests, or approximately 5,511,900 lbs., in the year 1874.

It has been mentioned in a preceding paragraph that there are no banks in Cáchár, and that the business of providing cash for the purposes of tea cultivation devolves in practice upon the Government Treasury. The Deputy-Commissioner reports that in 1874, supply bills, money orders, and currency notes were cashed on balance to the amount of Rs. 2,525,736, or £252,573; and he is of opinion that this sum fairly represents the amount of money introduced into the District every year by the tea industry. Valuing the out-turn of tea in the same year at one rupee per pound, there would remain a balance of Rs. 2,449,093, or £244,909, to provide for all other expenses incurred outside Cáchár and to return a profit upon capital.

Revenue and Expenditure.—The steady rate of progress in Cáchár since it became a British District is well illustrated by the growth in the revenue and expenditure, as taken at intervals during the past forty years. In 1830-31, the year in which the last Rájá of Cáchár died, and the District first came under our rule, the total revenue was only £2669, 6s. od., and the total expenditure on Civil Administration £2072, 2s. od. By 1860-61 the revenue had

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increased to £18,850, 16s. od., or nearly sevenfold, and the civil expenditure to £9284, 16s. od., or more than fourfold. The balance sheet for 1870-71 is given in detail on the opposite page. It shows a total net revenue of £36,711, and a total net expenditure of £25,291, thus leaving a clear surplus in favour of the District amounting to £11,420. Within the forty years, therefore, that have elapsed since the British undertook the administration of the country, the revenue of Cáchár has multiplied itself upwards of thirteen times, and the expenditure on Civil Administration upwards of eleven times.

THE LAND TAX, which forms the principal item of revenue, has risen from £4314 in 1843-44 to £5679 in 1850-51, and to £14,721 in 1870-71. In 1875-76, the last year for which I have information, the gross amount shows a further increase to £15,888. In 1843-44 there were 6742 estates on the rent-roll of the District, owned by 35,272 registered proprietors or coparceners, showing an average payment of 12s. 10d. from each estate, or 2s. 5d. from each proprietor or coparcener. In 1850-51 there were 7156 estates, held by 38,569 proprietors, each estate paying an average of 15s. 10d., and each proprietor or sharer 2s. 11½d. In 1870-71 the number of estates had further increased to 7944, and the number of proprietors to 77,323. These figures, as compared with the total land revenue for the same year, show an average of £1, 17s. 1d. paid by each estate, and 3s. 9d. by each proprietor, fairly illustrating the wide distribution of landed property throughout the District.

EXCISE.—The excise system in force in Cáchár partakes to some extent in the general features of the Bengal as opposed to the Assam system. The revenue from country spirits is obtained under what is known as the 'fixed duty, or *sadr* distillery system,' in accordance with which the distiller manufactures spirits at his own cost and risk, but on premises constructed at the public expense, and under close Government supervision. The duty is levied under three heads—on the quantity of spirit passed into consumption, at the rate of 5s. per gallon, London proof; an additional fee of 3d. per gallon to cover contingent expenses; licence fees, levied upon the vendors and annually put up to auction. The retail vendor is not permitted to sell more than one *ser* to any person at one time. In 1874-75 the total revenue raised from country spirits was £4058, of which £2637 came from duty, £276 from distillery fees, and £1145

[*Sentence continued on page* 448.

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BALANCE SHEET OF CACHAR DISTRICT FOR THE YEAR 1870-71.

NET REVENUE.

	£	s.	d.
Land Revenue, including Fisheries,	14,721	0	0
Miscellaneous Revenue,	585	0	0
Forest Revenue,	1,358	0	0
Abkárí Revenue,	3,789	0	0
Sale Proceeds of Opium,	4,283	0	0
Income-Tax,	1,438	0	0
Stamp Revenue,	2,797	0	0
Commutation Money and Purchase Money on account of Waste Lands,	842	0	0
Interest on Purchase Money of Waste Lands,	18	0	0
Interest on Commutation Money,	465	0	0
Sale of Old Boxes, etc,	6	0	0
Sale of Printed Acts,	4	0	0
Marriage and Burial Fees,	2	0	0
Survey Expenses,	298	0	0
Advertising ditto,	14	0	0
Proceeds of Unclaimed Properties,	1	0	0
Criminal Fines,	457	0	0
Civil Court Fines,	11	0	0
Stamp Penalty,	24	0	0
LOCAL FUNDS.			
Convict Local Fund,	31	0	0
Ferry Fund,	1,047	0	0
Pound Fund,	60	0	0
One per cent. Road Fund,	12	0	0
Fund for the Improvement of Government Estates,	436	0	0
Chaukídárí Fund,	599	0	0
Circuit House Fund,	40	0	0
Peons' Fee Revenue,	161	0	0
,, Civil Court,	280	0	0
Inland Labour Transport Fund,	947	0	0
Jail Receipts,	392	0	0
Registration,	127	0	0
Post Office Receipts,	911	0	0
Telegraph Remittances,	355	0	0
Total,	£36,711	0	0

NET EXPENDITURE.

	£	s.	d.
Reward in *Abkárí* Cases,	1	0	0
Refund of Income-Tax	15	0	0
,, Stamp Revenue,	12	0	0
,, Criminal Fines,	79	0	0
,, Survey Expenses,	31	0	0
Transferred to the Fund for Improvement of Government Estates,	436	0	0
Refund of Commutation Money,	319	0	0
Salary of Revenue Establishment, including Officers and Hill Establishment,	3,074	0	0
Salary of *khás amins*,	237	0	0
Contingencies, Miscellaneous Charges, and Travelling Allowances of Revenue Department,	569	0	0
Salary of Subdivisional Officer and his Establishment,	1,178	0	0
Salary and Contingencies of *Abkárí* Department	206	0	0
,, ,, Income-Tax,	63	0	0
Salaries and Contingencies of Civil Courts,	1,424	0	0
,, ,, Criminal Courts,	1,290	0	0
Salary of Cemetery *Chaukídár*,	8	0	0
LOCAL FUNDS.			
A. D. Road Fund,	4,500	0	0
Convict Labour Fund,	15	0	0
Ferry Fund,	1	0	0
Pound Fund,	29	0	0
Circuit House Fund,	10	0	0
Chaukídárí Fund,	821	0	0
Peons' Fee, {Civil Court,	266	0	0
Peons' Fee, {Revenue,	321	0	0
Indian Labour Transport Fund,	605	0	0
Police Clothing Fund,	36	0	0
Charitable Hospital Fund,	83	0	0
Jail Expenses,	1,125	0	0
,, Registration,	101	0	0
Cost of Police,	6,649	0	0
Post Office Expenses,	836	0	0
Expenses of the Telegraph Department,	370	0	0
Cost of Medical Establishment,	581	0	0
Total,	£25,291	0	0

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Sentence continued from page 446.]
from licences. There is one *sadr* distillery and 189 spirit shops, at which 22,864 gallons were sold. In the same year the total excise revenue amounted to £9827, of which £3384 was derived from opium, and £2186 from *gánjá*.

PROTECTION TO PERSON AND PROPERTY has increased with the general prosperity of the District. When we took over the District in 1830-31, we established one Magisterial and two Civil and Revenue Courts; in 1850 there was still one Magisterial, but four Civil and Revenue Courts; in 1860-61 the Magisterial Courts had increased to four, and the Revenue and Civil Courts to seven; and by 1870-71 there was a further increase to five Magisterial and nine Civil and Revenue Courts. Up to 1850 the only European employed in the District was a military officer in civil employ, with the title of Superintendent; in 1860-61, and also in 1870-71, there were two covenanted civil servants stationed in the District.

Although the Rent Law of Bengal—Act x. of 1859 and its subsequent modifications—has not been formally extended to Cáchár, the spirit of that Act is always followed in practice in dealing with suits for arrears of rent. In 1861-62 there were 56 rent suits instituted; in 1861-62, 61; in 1866-67, 35; and in 1868-69, 30 of the same description of cases. The number of miscellaneous applications in rent cases of the same sort, exclusive of the original suits, amounted to 13, 12, 2, and 8 in the same years respectively.

POLICE STATISTICS.—In 1840 the police of Cáchár consisted of 6 native officers and 18 foot constables; in 1860 there were 8 native officers and 31 foot constables. No records exist showing the number of *chaukídárs* or village watchmen in those years. In 1840 the cost of officering the police, from the rank of head constable (*jamadár*) upwards, amounted to £72; by 1860 it had increased to £276.

For police purposes the District is at present divided into four police circles or *thánás*, with ten outposts. The police circles are—(1) Silchár; (2) Hailákándi; (3) Kátigorá; and (4) Lakshmipur. The outposts are placed to protect the settled portion of the District from the incursions of savage tribes. The present force in Cáchár for the suppression of crime and protection of person and property consists of the regular police, the village watch, and a small force of municipal police, exclusively for duty in Silchár. I have no

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separate accounts for the village watch, and the cost of their maintenance does not devolve upon Government, but upon the different villages. With regard to this branch of the police service, the following remarks were made by Mr. D. J. Neile in his Report on the Village Watch of Cáchár:—'Before the annexation of Cáchár by the British, an establishment of servants, called *dakuás*, was maintained by the Rájá, and remunerated by assignments of land, estimated at an annual value of 10s. for each *dakuá*. These men were placed under the orders of the head-men (*chaudharís*) of each collection of villages (*mauzás*), and were no doubt employed by them indifferently in revenue, police, and miscellaneous duties. Their title was probably derived from their employment as messengers. At the first settlement of the District under our rule, their lands seem to have been all resumed, and they themselves transformed into a stipendary force. One village watchman (*chaukídár*) was assigned to every sixty-four houses, the owners of which were assessed, without reference to their means, at one *pice* (one and a half farthings) each per *mensem* for his support. His salary thus amounted to about two shillings per month. His duty was merely to report heinous offences at the *thánd*, and to make periodical reports of the state of affairs within his beat. He was not required to patrol at night, the reason of which was that, owing to the wild character of the country and the wide separation of the houses, the inhabitants rarely ventured out of doors after nightfall for fear of wild animals. He was also employed, in addition to his duties of watch and report, in escort duty, collecting peons, carrying treasure, and in providing supplies and carriage for troops on the march. The whole of this description still holds good of the Cáchár village watchman or *chaukídár*, except that part which concerns the periodical reports made by him at the *thánd*. The value of produce has so much increased since the first settlement, that the monthly salary of 2s., which may have been sufficient when it was first fixed, is now quite inadequate for his support. He is therefore driven to adopt other means to earn a livelihood, and consequently pays little attention to his police duties. He still makes special reports of crime, but any other attendance at the police station depends entirely upon the accident of his being in the neighbourhood for some purpose of his own.' The village police still remain in the same condition at the date of Mr. M'Neile's Report. The landowners appoint the *chaukídárs*, in the propor-

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tion of one *chaukidár* to every 64 houses; and each householder pays one *pice* (¾d.) a month for their maintenance.

THE REGULAR POLICE consisted of the following strength at the end of 1872:—Two European officers or District Superintendents, with a total salary of Rs. 750 a month, or £900 a year; 3 subordinate officers, on a salary of upwards of Rs. 100 a month, or £120 a year, and 62 officers on less than Rs. 100 a month, or £120 a year, maintained at a total cost of Rs. 1796 a month, or £2155, 4s. 0d. a year, equal to an average of Rs. 27. 10. 1 a month, or £33, 3s. 1½d. a year, for each subordinate officer; 421 foot police constables, maintained at a total cost of Rs. 3446 a month, or £4135, 4s. 0d. a year, equal to an average of Rs. 8. 2. 11 a month, or £9, 16s. 4½d. a year, for each man. The other expenses connected with the regular police are,—an average of Rs. 100 a month, or £120 a year, as travelling expenses for the District Superintendents; Rs. 151 a month, or £181, 4s. 0d. a year, for pay and travelling allowances for their office establishment; and an average of Rs. 1037 a month, or £1244, 8s. 0d. a year, for contingencies and all other expenses, bringing up the total cost of the regular police of Cáchár District in 1872 to Rs. 7280 a month, or a total for the year of £8736; total strength of the force, 488 officers and men. The settled area of Cáchár District is 1285 square miles; and the population, as ascertained by the Census Report of 1872, is 205,027 souls. According to these figures, there is one policeman to every 2·63 square miles of the District area, and one to every 420 of the population. The annual cost of maintenance of the force is equal to Rs. 67. 15. 9 or £6, 16s. 0d. per square mile of the District area, and to 6 *ánnás* 9 *pies* or 10⅛d. per head of the total population. The Report on Police Administration for 1874-75 returns the number of officers and men in Cáchár at 488, maintained at a cost of £8894. Of the total number only 56 were engaged on general police duties. The frontier guard, a semi-military force trained in the use of firearms, numbered 45 officers and 335 men. At the time of the Silchár *melá*, which lasts for fourteen days and is frequented by 4000 people, a special force of one head constable and eight constables is annually detached to preserve order.

THE MUNICIPAL POLICE is a small force in the town of Silchár, which in 1872 consisted of nine constables, maintained at a total cost of Rs. 77. 12. 0 a month, or £93, 6s. 0d. a year, defrayed by

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means of a house rate levied upon the householders and shopkeepers carrying on business within municipal limits.

CRIMINAL STATISTICS.—During the year 1872, 936 'cognisable' cases were reported to the police, of which 141 were discovered to be false, and 75 were not inquired into under clause cxxxvii. of the Criminal Procedure Code. Convictions were obtained in 168 cases, or 23·33 per cent. of the 'true' cases, the proportion of 'true' cases being as one to every 285, and the proportion of cases resulting in convictions as one to every 1220 of the population. Of 'non-cognisable' cases 1969 were instituted, in which process issued against 1560 persons; 1135 persons were tried, and 617 or 54·36 per cent. were convicted, the proportion of persons convicted being as one to every 332 of the population.

The following details of the number of cases, convictions, etc., for different crimes and offences in 1872, are taken from the Report of the Inspector-General of Police for that year. The 'cognisable' cases were as follow:—Class I. Offences against the State, public tranquillity, and justice—Offences relating to coin, stamps, and Government notes, 6 cases, 3 persons tried, and 1 convicted; harbouring an offender, 1 case, 1 person tried but not convicted; other offences against public justice, 15 cases, 20 persons tried, 19 convicted; rioting or unlawful assembly, 21 cases, 105 persons tried, 74 convicted. Class II. Serious offences against the person—murders, 1 case, 6 persons tried, 1 convicted; attempts at murder, 1 case, 1 person tried but not convicted; culpable homicide, 3 cases, 2 persons tried, 1 convicted; rape, 16 cases, 6 persons tried, 1 convicted; unnatural offences, 1 case but no arrest; attempt at and abetment of suicide, 3 cases, 2 persons tried, 2 convicted; grievous hurt, 13 cases, 7 persons tried, 4 convicted; hurt by dangerous weapon, 6 cases, 6 persons tried, 2 convicted; kidnapping or abduction, 4 cases, 6 persons tried, none convicted. Class III. Serious offences against person and property, or against property only—*Dakáití*, 1 case but no arrest; other robberies, 46 cases, 9 persons tried, none convicted; serious mischief and cognate offences, 28 cases, 12 persons tried, 1 convicted; lurking house-trespass, or housebreaking with intent to commit an offence, or having made preparations for hurt, 24 cases, 15 persons tried, and 10 convicted; house-trespass with a view to commit an offence, or having made preparation for hurt, 1 case, 1 person tried and convicted. Class IV. Minor offences against the person—Hurt on grave or sudden

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provocation, 1 case, 1 person tried and convicted; wrongful restraint and confinement, 38 cases, 17 persons tried, 1 convicted; rash act, causing hurt or endangering life, 1 case, 2 persons tried, none convicted. Class V. Minor offences against property—Lurking house-trespass or housebreaking, 5 cases, 8 persons tried, 3 convicted; theft of cattle, 22 cases, 16 persons tried, 12 convicted; ordinary theft, 445 cases, 211 persons tried, 132 convicted; criminal breach of trust, 105 cases, 34 persons tried, 10 convicted; receiving stolen property, 26 cases, 41 persons tried, 24 convicted; criminal or house-trespass, 49 cases, 29 persons tried, 18 convicted. Class VI. Other offences not specified above—Vagrancy and bad character, 34 cases, 36 persons tried, 17 convicted; offences against religion, 1 case, 3 persons tried, 1 convicted; offences against the excise laws, 8 cases, 18 persons tried, 8 convicted; public and local nuisances, 4 cases, 4 persons tried, 4 convicted. The total number of persons actually tried in 'cognisable' cases was 622, of whom 348, or 55·94 per cent., were convicted either by the Magistrate or by the Sessions or High Court.

The number of cases instituted and of persons tried and convicted in 'non-cognisable' cases during 1872 is returned as follows:—Class I. Offences against the State, public tranquillity, safety, and justice—Offences against public justice, 12 cases, 12 persons tried, 9 convicted; offences by public servants, 24 cases, 23 persons tried, 13 convicted; false evidence, false complaints, and claims, 10 cases, 8 persons tried, 4 convicted; forgery or fraudulently using forged documents, 2 cases, 3 persons tried, 1 convicted; rioting, unlawful assembly, affray, 4 cases, 21 persons tried, 14 convicted. Class II. *Nil.* Class III. Serious offences against property—Extortion, 100 cases, 41 persons tried, 4 convicted. Class IV. Minor offences against the person—Hurt, 27 cases, 34 persons tried, 21 convicted; criminal force, 824 cases, 343 persons tried, 147 convicted. Class V. Minor offences against property—Cheating, 53 cases, 23 persons tried, 6 convicted; criminal misappropriation of property, 19 cases, 15 persons tried, 10 convicted; simple mischief, 192 cases, 81 persons tried, 39 convicted. Class VI. Other offences not specified above—Offences relating to marriage, 95 cases, 42 persons tried, 8 convicted; criminal breach of contract of service, 15 cases, 37 persons tried, 16 convicted; defamation, 16 cases, 4 persons tried, 1 convicted; intimidation and insult, 29 cases, 39 persons tried, 32 convicted; public and local nuisances, 54 cases, 54 persons tried,

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48 convicted; offences under chaps. xviii., xx., xxi., and xxii. of the Criminal Procedure Code, 96 cases, 44 persons tried, 34 convicted. Special laws not cognisable by police in detail—Ferry Act, 1 case, 1 person tried but not convicted; cattle trespass, 200 cases, 48 persons tried, 20 convicted; Police Act, 11 cases, 17 persons tried, 15 convicted; Coolie Act, 174 cases, 237 persons tried, 170 convicted; Registry Act, 1 case, 2 persons tried, 2 convicted; Postal Act, 1 case, 1 person tried and convicted; breach of contract, 9 cases, 5 persons tried, 2 convicted.

Excluding 141 cases, which were declared to be false by the Magistrate, and 75 which the police declined to take up, the total number of 'cognisable' and 'non-cognisable' cases investigated in Cáchár District in 1872 was 1333, in which 933 persons were actually tried, and 558 convicted either by the Magistrate or the Sessions Judge; proportion of persons convicted to persons tried, 59·80 per cent., or one person convicted of an offence of some kind or other to every 367 of the total District population.

In 1874 the total number of 'cognisable' cases reported to the police was 1079, of which 81 or 7 per cent. were struck off as false. In the 998 'true' cases, 810 persons were put on their trial, of whom 464 or 59 per cent. were convicted, being one person to every 441 of the population. The value of property stolen was £1356, of which £340 or 25 per cent. was recovered. Of 'non-cognisable' crimes in the same year there were 1545 complaints, or one complaint to every 132 of the population.

Criminal Classes.—There is no special class of crime peculiar to the people of the District. The following statement of the principal offences is mainly abbreviated from the Inspector-General's Report on the Administration of the Jails in Bengal for 1868. The Bengálís in Cáchár are not much given to the worst kind of crimes, and there is no organized criminal class among them. There are no serious crimes against property or premeditated ones against the person, but it very often happens that one of the common land disputes culminates in a case of culpable homicide or grievous hurt. Perjury and false charges are common offences enough; but the false charge is generally an extremely exaggerated version of something that has really happened, and the perjury is not often of a very aggravated character. The Manipurís are especially addicted to perjury, and also to cattle lifting and pony stealing. As they are continually trafficking in those animals, which they import from Manipur and sell

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either in Cáchár or Sylhet, they have great facilities for the disposal of them when stolen. Another and favourite crime of the Manipuris is political conspiracy. There are generally one or more exiles in Cáchár engaged in plotting against their own Rájá; but they are always promptly arrested when they attempt to put their plans into execution, and, if sufficient evidence can be obtained, are severely punished. In December 1874, one Saifa Singh, a relative of the Rájá, was arrested by the Deputy-Commissioner on the charge of endeavouring to instigate a raid into Manipur, for which purpose he was collecting men and arms. The Rájá, however, preferred taking the risk of his machinations to paying for his maintenance as a *détenu*. Saifa Singh was therefore released at the Manipur boundary, with a prohibition against returning to British territory. About the same time two other Manipur *détenus*, named Shekor Singh and Nerjit Singh, who were under surveillance at Hazáribágh, were permitted to reside in the District of Sylhet. Some few years ago the crime of altering the Queen's coin was very common among imported labourers, who, with some quicksilver scraped from the back of a looking-glass, used to make a *pice* look like a rupee. There have, however, been few cases of late years, and this crime seems to be dying out. Jealousy of their women is also a fruitful cause of crime among imported labourers. The people of the hill tribes residing within the settled portion of the District are seldom charged with crimes of the graver sort.

Jail Statistics.—There are two jails in Cáchár District, viz. the principal jail at the Civil Station of Silchár, and a lock-up at Hailákándi. The Silchár jail is mainly constructed of mats, surrounded by a bamboo palisade, but it is in contemplation to erect a permanent building. It is under the management of the Civil Surgeon, subject to the general authority and supervision of the Deputy-Commissioner, and is inspected at intervals by the Judge of Sylhet.

The following are the statistics of the jail population of the District for the years 1857-58, 1860-61, 1870, and 1872. As explained in other District Accounts, the jail figures for the years 1857-58 and 1860-61 must, owing to a defective form of returns, be received with caution; in 1870, however, an improved form of preparing the returns was introduced, and the statistics for that year and for 1872 may be accepted as absolutely correct.

In 1857-58, the first year for which materials are available, the

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daily average number of prisoners in the Cáchár jail was 50, the total number of civil, criminal, and under-trial prisoners admitted during the year being 214. The discharges were as follow:—Released, 155; escaped, 2; died, 1; executed, 16: total, 174. In 1860-61 the jail returns show a daily average of 94, the total number of civil, criminal, and under-trial prisoners during the year being 321. The discharges were:—Released, 297; died, 5; escaped, 5: total, 307. In 1870 the daily average jail population was 124; number of civil, criminal, and under-trial prisoners, 710. The discharges were:—Transferred, 5; released, 670; escaped, 9; died, 2: total, 686. In 1857-58 the proportion of prisoners admitted to the jail hospital amounted to 74·0, and the deaths to 2·00 per cent. of the average jail population. In 1860-61 the admissions to hospital rose to 190·42, and the deaths to 5·31 per cent.; in 1870 the admissions to hospital were 139·51, and the deaths 1·61 per cent. of the jail population.

The average cost of maintenance per prisoner in Cáchár jail, including rations, establishment, hospital charges, clothing, contingencies, and all other charges except the prison police guard, which is included in the general police budget, is returned as follows:—In 1857-58 it amounted to Rs. 49. 14. 10 or £4, 19s. 10½d. per head; in 1860-61 it amounted to Rs. 44. 2. 0 or £4, 8s. 3d. per head; and in 1870, Rs. 82. 12. 9 or £8, 5s. 7d. per head. The cost of the jail police guard in 1870 amounted to an average of Rs. 20. 10. 11 or £2, 1s. 4⅜d. per prisoner. The Inspector-General of Jails, in his Report for 1870, returns the total cost of Cáchár jail and lock-up, including the police guard, but excluding the cost of alteration and repairs, at Rs. 10,708. 9. 3, or £1070, 17s. 2d. Excluding the cost of the jail police guard, which is included in the general police budget of the District, the cost of the jail amounted to Rs. 8634. 9. 3, or £863, 9s. 2d.

Jail manufactures and industries have been carried on in Cáchár District for upwards of twenty-three years, and contribute a certain proportion to the cost of maintenance of the prison. For 1857–58 the receipts are not returned. In 1860–61 the total receipts amounted to £7, 3s. 0d., and the charges to £1, 4s. 9d., leaving a surplus or profit of £5, 18s. 3d.; average earnings of each prisoner engaged in manufactures, £2, 16s. 10d. In 1870 the total credits arising from jail manufactures amounted to £594, 17s. 6d., and the total debits to £241, 4s. 1d., leaving a surplus or profit of £353,

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13s. 5d.; average earnings by each prisoner engaged in manufactures, £8, 4s. 6d.

The statistics of the prison population in 1872 were as follow:—The daily average number of civil prisoners in jail was 3·59; under-trial prisoners, 14·45; labouring convicts, 94·00; non-labouring convicts, 2·00; making a total of 114·04, of whom 6·09 were females. These figures show one prisoner always in jail to every 1797 of the total District population, or one to every 15,542 of the total female population. The total cost of the jail in 1872, excluding public works and prison guard, amounted to £1207, 6s. 10d., or an average of Rs. 105. 14. 6 or £10, 11s. 9¾d. per prisoner. The financial result of the jail manufactures during 1872 is as follows:—The total credits, including stock remaining on hand at the end of the year, amounted to £521, 8s. 5d., and the total debits to £208, 18s. 0d., leaving an excess of credits over debits of £312, 10s. 5d. The actual cost of the manufacture department during the year was £77, 7s. 10d., and the cash remitted to the treasury £397, 15s. 5d. Out of the 94·00 labouring convicts, 48·96 were employed on manufactures, the remainder being engaged in prison duties, or were in hospital, or weak and old or otherwise unable to work. The prisoners actually engaged in manufactures were distributed as follows:—Gardening, 6·97; stone-breaking, 2·73; tea cultivation, 38·83; miscellaneous, ·43—total, 48·96.

EDUCATIONAL STATISTICS.—It is only within the last few years that education has made any progress in Cáchár. In the year 1856-57 there was not a single school in the District. In 1860-61 there was but one school, attended by only thirteen pupils, which did not receive any assistance from Government. The statistics for 1870-71 are presented in the following table (p. 457), in the form adopted in other Statistical Accounts, as given in the Report of the Director of Public Instruction for that year. They show a total of five schools, attended by 248 pupils, and maintained at a cost of £357, 5s. 6d., towards which the State contributed £190, 15s. 11d. The second table (p. 458) is given to show the effect of Sir George Campbell's reform, by which the benefit of the grant-in-aid rules was extended to the *páthsálás*, or primary village schools. It will be observed that the figures for 1871-72 show little change as compared with those of the previous year, except in the increased cost to Government. But by the close of the following official year, ending 31st March 1873, when the reform had come into full operation, the number

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of schools under inspection had increased to 128, and the number of pupils to 2259, while the cost to Government had not been augmented in any appreciable degree.

The Report on Public Instruction for 1874-75 returns the total number of schools in Cáchár at 131, attended by 2508 pupils, showing one school for every 9·05 square miles, and 12 pupils to every thousand of the population. The *zilá* school, originally founded in 1863 by the Welsh Presbyterian Mission, was converted into a Government institution in 1868. In 1874-75 it was attended by 135 pupils, of whom only 17 were natives of the District; of the remainder the great majority were immigrants from Sylhet. The total expenditure was £346, of which Government contributed £167. There were six middle-class vernacular schools, with 238 pupils on the rolls, maintained at a cost of £122, of which £85 was received from Government. In addition, there were two schools under the missionaries giving secondary instruction, concerning which no statistics are available. The primary schools numbered 108, with a muster-roll of 1987 boys and 132 girls. The boys' schools cost £630, towards which the State gave £449; the girls' *páthsálás* are entirely supported by Government, at a cost of £55. A normal school, founded in the year under review, was attended by 16 *gurus*, at a cost to Government of £138.

Return of Government and Aided Schools in Cachar District for the Year 1870–71.

Classification of School.	Number of Schools	Number of Pupils.				Cost to Government.	Amount realized by Fees, Subscriptions, and Private Contributions.	Total Cost.
		Hindus.	Muhammadans.	Others.	Total.			
						£ s. d.	£ s. d.	£ s. d.
Govt. English School, . .	1	150	13	...	163	150 0 0	175 2 6	301 11 6
Govt. Vernac. Schools, . .	3	24	7	40	71	34 15 11	8 14 0	43 9 11
Aided Vernac. School, . .	1	...	...	14	14	6 0 0	3 13 3	12 4 1
Total, . .	5	174	20	54	248	190 15 11	187 9 9	357 5 6

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COMPARATIVE STATEMENT ILLUSTRATING THE STATE OF EDUCATION IN CACHAR DISTRICT IN THE TWO YEARS 1871–72 AND 1872–73.

CLASSIFICATION OF SCHOOLS.	Number of Schools.		Number of Pupils on 31st March.		Average Attendance.		EXPENDITURE.					
							Government.		Other Sources.		Total.	
	1871–72	1872–73	1871–72	1872–73	1871 72	1872-73	1871-72	1872–73	1871 72	1872–73	1871-72	1872-73
							£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.	£ s. d.
Government Schools—												
Higher, ...	1	1	139	125	112	116	210 0 0	192 13 8	156 0 4	149 0 2	366 0 4	341 13 10
Lower Vernacular, . .	...	3	...	68	...	50	...	48 7 7	...	9 1 11	...	57 9 6
Total, . . .	1	4	139	193	112	166	210 0 0	241 1 3	156 0 4	158 2 1	366 0 4	399 3 4
Primary Schools—												
Government, ...	3	...	54	...	37	...	47 1 7	...	7 0 3	...	54 1 10	...
Aided, ...	1	...	8	...	11	...	2 0 0	...	2 18 11	...	4 18 11	...
Total, . . .	4	...	62	...	48	...	49 1 7	...	9 19 2	...	59 0 9	...
Old *pathsálás*, . . .	...	1	...	12	...	11	...	4 0 0	...	2 0 2	...	6 0 2
New *pathsálás*, . . .	...	19	...	637	...	584	...	25 9 5	...	21 11 4	...	47 0 9
Total of Government and Aided Schools, ...	5	24	201	842	160	761	259 1 7	270 10 8	165 19 6	181 13 7	425 1 1	452 4 3
Unaided Schools, . . .	1	104	10	1417	10	46	...	...	2 11 0	1 12 0	2 11 0	1 12 0
GRAND TOTAL, . .	6	128	211	2259	170	807	259 1 7	270 10 8	168 10 6	183 5 7	427 12 1	453 16 3

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POSTAL STATISTICS.—The following table, showing the number of letters, newspapers, etc., received at and despatched from the Cáchár Post Office, for the years 1861-62, 1865-66, and 1870-71, is compiled from a return specially furnished by the Director-General of Post Offices:—

POSTAL STATISTICS OF CACHAR DISTRICT FOR THE YEARS 1861-62, 1865-66, AND 1870-71.

	1861-62.		1865-66.		1870-71.	
	Received.	Despatched.	Received.	Despatched.	Received.	Despatched.
Letters, ...	19,722	18,533	57,915	50,681	70,563	*Materials not received for this column.*
Newspapers, . .	6,596	714	21,761	3,484	24,735	
Parcels, ...	891	148	2,173	451	785	
Books, ...	256	46	2,023	702	3,268	
Total, . .	27,465	19,441	83,872	55,318	99,351	
Sale of Postage Stamps, . . .	£201 4 8		£584 8 5		£515 13 7	
Cash Collections, .	116 11 9		352 6 6		330 15 1	
Total Receipts, . .	317 16 5		936 14 11		846 8 8*	
Total Expenditure,	155 10 3		588 15 6		807 18 5	

FISCAL DIVISIONS.—The District of Cáchár is divided into twenty-five *parganás* or Fiscal Divisions, which correspond roughly with the *rájs* or larger unions of the indigenous revenue system. The following is a list of the *parganás*, giving the area of each, the number of estates, amount of land revenue paid, and the Judge's Court within whose jurisdiction each is situated:—

(1) BANRAJ: contains an area of 104,841 acres, or 163·81 square miles; contains 245 estates; pays a land revenue of £1088, 12s.; and is within the jurisdiction of the Subordinate Judge's Court at Silchár.

(2) BARAKPUR: area, 45,977 acres, or 71·84 square miles; 888 estates; land revenue, £1758, 16s. od.; court at Silchár.

(3) BARKHOLA: area, 24,349 acres, or 38·04 square miles; 433 estates; land revenue, £1429, 10s. od.; court at Silchár.

* Exclusive of £32, 6s. od., receipts from sale of stamps for official correspondence. Official or service stamps were first introduced in 1866.

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(4) BANSKANDI: area, 34,135 acres, or 53·33 square miles; 167 estates; land revenue, £343, 16s. od.; court at Silchár.

(5) BIKRAMPUR: area, 14,099 acres, or 22·03 square miles; 383 estates; land revenue, £731, 12s. od.; court at Silchár.

(6) CHATLA HAOR: area, 82,510 acres, or 128·92 square miles; 274 estates; land revenue, £3015, 12s. od.; court at Silchár.

(7) DAVIDSONABAD: area, 35,237 acres, or 55·05 square miles; 9 estates; land revenue, £978, 4s. od.; court at Silchár.

(8) GUMRA: area, 16,019 acres, or 25·05 square miles; 210 estates; land revenue, £326, 12s. od.; court at Silchár.

(9) HAILAKANDI: area, 138,080 acres, or 215·75 square miles; 1548 estates; land revenue, £4615, 2s. od.; population, 26,113; courts at Hailákándi.

(10) HARITAKAR: area, 4733 acres, or 7·39 square miles; 222 estates; land revenue, £258; court at Silchár.

(11) JAINAGAR: area, 16,568 acres, or 25·88 square miles; 258 estates; land revenue, £334, 4s. od.; court at Silchár.

(12) JALALPUR: area, 6494 acres, or 10·14 square miles; 171 estates; land revenue, £335; court at Silchár.

(13) JATRAPUR: area, 8019 acres, or 12·53 square miles; 393 estates; land revenue, £517, 12s. od.; population, 5470; court at Silchár.

(14) KALAIN: area, 14,938 acres, or 23·34 square miles; 312 estates; land revenue, £712, 16s. od.; court at Silchár.

(15) KATIGORA: area, 11,511 acres, or 17·98 square miles; 328 estates; land revenue, £579, 18s. od.; court at Silchár.

(16) LAKSHMIPUR: area, 67,414 acres, or 105·33 square miles; 92 estates; land revenue, £3027, 8s. od.; court at Silchár.

(17) LEBARPUTA: area, 6337 acres, or 9·90 square miles; 112 estates; land revenue, £191, 8s. od.; court at Silchár.

(18) PHULBARI: area, 4182 acres, or 6·53 square miles; 197 estates; land revenue, £263, 16s. od.; court at Silchár.

(19) RAJNAGAR: area, 6760 acres, or 10·56 square miles; 198 estates; land revenue, £400, 14s. od.; courts at Silchár and Hailákándi.

(20) RUPAIRBALI: area, 21,422 acres, or 33·47 square miles; 181 estates; land revenue, £804, 16s. od.; court at Silchár.

(21) SARISHPUR: area, 47,813 acres, or 74·70 square miles; 532 estates; land revenue, £1276, 18s. od.; court at Hailákándi.

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(22) SUNAPUR: area, 19,135 acres, or 29·88 square miles; 629 estates; land revenue, £1057, 6s. od.; court at Silchár.

(23) UDHARBAND: area, 36,563 acres, or 57·13 square miles; 378 estates; land revenue, £2150, 2s. od.; court at Silchár.

(24) VERNERPUR: area, 23,527 acres, or 36·76 square miles; 75 estates; land revenue, £2261, 18s. od.; court at Hailákándi.

Total, 790,663 acres, or 1235 square miles (exclusive of 3452 square miles of unsurveyed waste land); 8235 estates; land revenue, £28,459. The date of the expiry of the settlement of the greater number of these estates is the 30th April 1879. The figures with regard to the number of estates, and the amount of land revenue, must be accepted with caution, as the totals do not agree with those given in previous pages of this Statistical Account.

Apart from these twenty-four *parganás*, the District is also divided into three larger Fiscal Divisions or *tahsíls*, each of which is under the charge of an officer styled a *tahsíldár*. This office was first instituted by Captain Lyons in 1843, in substitution for the indigenous method of collecting the revenue through the agency of *mukhtárs*. The *tahsíl* establishments are situated at Silchár, Hailákándi, and Kátigorá.

THE CLIMATE OF CACHAR is, on the whole, similar to that of Eastern Bengal, except that the constant evaporation from the forests, with which the hill ranges are covered, and from the great marshes, keeps the atmosphere highly charged with moisture throughout the greater part of the year, and consequently the temperature is generally lower than in the neighbouring Districts to the west. The year may be divided into two seasons—the cold and the rainy, the latter commencing in the beginning of April and lasting till the middle of October. In December, January, and February, the weather is generally dry and cold. During these months fogs make their appearance, and are often very dense. At the latter end of February, stormy weather sets in, and continues throughout March, April, and May, the frequency of the storms, often accompanied with hailstones, keeping the weather comparatively cool. In June and July the rainfall is very heavy, and in the latter month the heat also reaches its highest point. From the end of July to the middle of October, the climate is very unpleasant, the whole country being saturated with moisture, which, on a sunny day, evaporates in the form of steamy vapour. At this time of the year the nights are hot and oppressive. About the middle of October the weather gets less

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disagreeable, and the cold weather may be said fairly to begin in November. The average mean temperature throughout the year is about 77°, the range of variation being only 32°. The average annual rainfall registered during the five years ending 1876 was 114·41 inches. The meteorological observations for the year 1870 were as follow:—Barometer—Mean, January, 29·899; February, 29·875; March, 29·789; April, 29·716; May, 29·591; June, 29·596; July, 29·529; August, 29·571; September, 29·686; October, 29·774; November, 29·886; December, 29·960—mean for the year, 29·739. Thermometer—January, max. 85°, min. 45°, mean; February, max. 90°, min. 49°, mean 68·4°; March, max. 97°, min. 51°, mean 74·0°; April, max. 98·5°, min. 60°, mean 79·2°; May, max. 95°, min. 67°, mean 82·0°; June, max. 95°, min. 71°, mean 80·7°; July, max. 92°, min. 74°, mean 82·3°; August, max. 92°, min. 75°, mean 81·8°; September, max. 93°, min. 72°, mean 81·5°; October, max. 92°, min. 70°, mean 80·6°; November, max. 90°, min. 55°, mean 73·7°; December, max. 79°, min. 46°, mean 64·5°—average for the year, max. 91·5°, min. 61°, mean 76·1°. Rainfall—January, *nil*; February, 0·90; March, 1·36; April, 4·11; May, 8·61; June, 24·47; July, 22·10; August, 20·39; September, 15·53; October, 9·48; November, 0·29; December, *nil*—total rainfall, 107·23 inches; average monthly rainfall, 8·93 inches. Rain fell on 152 days in 1870. The general direction of the wind, and its average velocity, were as follow in 1870:—January, direction W.S.W., velocity 2·6 miles per hour; February, S.S.W., velocity 3·1 miles; March, W.S.W., velocity 4·6 miles; April, E., velocity 4·4 miles; May, W.N.W., velocity 3·4 miles; June, E., velocity 4·1 miles; July, N., velocity 3·7 miles; August, E., velocity 3·4 miles; September, E., velocity 3·9 miles; October, E., velocity, 3·6 miles; November, N.N.E., velocity 3·3 miles; December, S., velocity 2·8 miles. It has been noticed that the wind, which up to mid-day usually blows from the N.E., changes to the direction of S.E. in the afternoon.

MEDICAL HISTORY.—The prevailing diseases are fevers, diarrhœa, dysentery, cholera, and small-pox. Intermittent fever prevails all the year through, but is most frequent during the months of September and October, immediately after the cessation of the rains. In 1869 fever was very severe throughout the District, and may be said to have assumed an epidemic form. As a rule, however, the attacks are slight, and amenable to treatment. The outbreak in 1869 is explained by the long-continued drought in the early part

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of that year; the tanks in consequence almost dried up, and became foul, stagnant pools, filled with decaying vegetable matter. As soon as the rains commenced the outbreak quickly subsided. Cases of remittent fever occasionally occur in Cáchár, but they are by no means common. In 1869 several cases of this type were met with, which were troublesome to deal with, on account of cerebral and pulmonic complications. Cases of continued fever are not known in the District. Diarrhœa and dysentery are common, being most prevalent during the cold season. Hepatitis is not common. The Civil Surgeon states that two cases of this disorder were treated in the dispensary in 1869, and both recovered. Splenitis is very common, and frequently attacks those who are suffering from fever. Cases of worms are very common throughout the District. They are, no doubt, due to the state of the drinking water, which, on analysis, is generally found to contain all sorts of impurities. The worm generally met with is the *Ascaris lumbricoides*, which is often voided in large numbers. Several cases of goitre, all among women, recently occurred at Bánskándi. The Civil Surgeon is of opinion that the sole cause of the disease breaking out in this particular locality was the quality of the drinking water; the village is situated close to some limestone rocks, and the wells and tanks are consequently impregnated with lime-salt. The Civil Surgeon has not met with the disease in any other part of the District. Leprosy and elephantiasis are rare; cases of stone in the bladder occasionally occur, principally at Bánskándi. A distinct improvement in the general health of the District has taken place of late years, owing to the drainage of swamps, extension of cultivation, and increased sanitary efforts. Formerly cholera and small-pox were almost continually present in many parts of the District, large villages being either entirely abandoned or almost swept of their inhabitants. Of late years, however, since some regard has been paid to sanitation, disease is not so rife, and epidemics are less common.

Epidemics.—The two chief epidemic diseases in Cáchár are cholera and small-pox. The following is an account of some of the recent outbreaks of these two diseases, as furnished by the Civil Surgeon. It is a subject of common remark that the source of a cholera outbreak can almost always be referred to the arrival of a gang of imported labourers from Bengal, who have brought the disease with them. It is also noteworthy that the spread of the

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epidemic follows certain well-defined channels. It can often be traced along the banks of the Surmá and Barák rivers up to the Civil Station of Silchár, whence it scatters in all directions, but chiefly along the lines of the numerous streams and rivulets tributary to the Barák. Cholera made its appearance in an epidemic form in February 1866 at Kátigorá, where it appears to have broken out soon after the arrival of several batches of coolies from Calcutta, amongst whom the disease was prevalent on their way up. No peculiar meteorological condition was observed at the time. Cholera was also epidemic in the months of April and May 1867, and proved very severe in the neighbourhood of Silchár. It first made its appearance at Kátigorá in the latter end of March, and after spreading in various directions, principally along the courses of the streams, it broke out in the Silchár jail on the 9th April. The type was most virulent, and the scourge continued for weeks, with more or less severity, in the villages around the Station, after which it gradually extended all over the District. It is difficult to give an estimate of the extent of the sickness and mortality, but the Civil Surgeon thinks that fully sixty-five per cent. of those attacked died. No special measures were adopted for the protection of the civil population, beyond distributing medicines at the different police stations, and isolating all cases as far as possible. Several instances came under the Civil Surgeon's notice tending to show that the disease is propagated by human intercourse; but it was difficult to show that actual contact had taken place in any of the cases that came under his observation. On the night of the 23d May 1867, three of the prisoners in the jail were attacked with cholera, and all succumbed within twenty hours. There had been no cholera in or near the Station for several weeks previously, with the exception of twelve cases that were admitted into the Charitable Dispensary on the 19th May, from a batch of coolies landed under the Importation Act. On the 20th and 21st several of the prisoners were engaged in burying the dead, and on the 23d the disease broke out in the jail. None of the men who were in actual contact with the dead suffered, but they were apparently the medium of communication to the others within the jail. Another instance which occurred a short time afterwards affords some interesting facts. In January 1868, a wing of the 7th Native Infantry arrived at Silchár in country boats, having had eleven deaths from cholera during the passage up from Dacca; the boatmen suffered to an

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even greater extent. Three days afterwards the disease broke out among some people who lived within a hundred yards from the *ghát* or landing-place, and several deaths took place. None of the people attacked appear to have had any direct intercourse with the men of the regiment or the boatmen, as they were aware of the existence of the disease, and kept aloof, but they were all in the habit of drinking the river water, which flowed towards their houses from the *ghát*. In 1869 and 1870, epidemic cholera also made its appearance; but in the first-named year it was mild as compared with former outbreaks. In 1870 the rains were unusually late, and the heat intense and oppressive; the drought also was great in the earlier part of the year,—all conditions favourable to the development of cholera. The outbreak did come, but from the active measures taken it was very much localized. The first information received of the outbreak was on the 16th May, when it was found that six villages in the Hailákándi valley were attacked. In these villages 86 cases were reported to have occurred, 35 of which are known to have resulted in death. The disease gradually subsided, and altogether disappeared towards the end of the month. Almost simultaneously, the village of Tárápur, near the Civil Station, on the Sylhet road, was attacked, and out of 39 cases there were 23 deaths. This outbreak also disappeared towards the end of May, the village at that time being almost entirely submerged by the inundation of the Barák. The epidemic did not make its appearance in any other part of the District. When these two outbreaks occurred, prompt measures were taken to prevent the spread of the disease. Native doctors were sent out with a supply of the necessary medicines, and with instructions to instil in the minds of the people the necessity of abstaining from unwholesome articles of food and bad water. Orders were issued to the people to remove all accumulations of filth from around their dwellings, to destroy the clothes of those attacked, to have their houses disinfected and well ventilated, and if suffering from the slightest diarrhœa, to apply at once for medical assistance to the native doctor. In endeavouring to trace out the cause of the outbreak, the Civil Surgeon learned that one of the villages in the Hailákándi valley which had been attacked bordered on Sylhet District, where cholera was raging at the time, and that there had been frequent communication between the villages on both sides of the boundary. He discovered that Tárápur village had also been visited by persons from Sylhet who had been attacked by the

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disease. From these data, and also from the knowledge that cholera did not exist in any other parts of the District, he considered that he was justified in coming to the conclusion that in these cases at least the epidemic was communicated from outside.

Small-pox was very prevalent in 1864-65, particularly among the hill tribes, who appear to be very susceptible to the disease. In March and April 1867, several villages were affected, but the disease does not seem to have spread widely, a few cases only occurring in each of the affected villages. In 1869, small-pox broke out among a tribe of Kukís living near the Silkauri tea garden, and continued to rage with great violence until the latter part of September, when it gradually subsided. Out of a population of between two and three hundred there occurred about thirty deaths. Attempts were made to prevail on the villagers to allow themselves to be vaccinated, but it is almost impossible to overcome the great prejudice they have against the operation.

Vital Statistics.—The general District returns, collected through the agency of the village *chaukídárs*, are more imperfect in Cáchár than in any other part of Assam. In 1874, only 747 deaths were reported, giving a death-rate of 3·6 per 1000. In the selected areas the registration is also very defective. The urban area consists of the municipality of Silchár, with an area of 3·75 square miles, and a population of 3729. Sanitation has recently made some progress by the filling up of stagnant pools and the repression of rank vegetation. During 1874 the total number of deaths reported was 31, of which 18 were due to fevers and 5 to cholera; the average death-rate was 8·3 per 1000. The rural area consists of the villages of Barangá, Kanakpur, and Madarband, with an aggregate area of 5·90 square miles, and a population of 4141; the deaths are registered by a special *moharrir*, on a salary of £14 a year. In 1874, a total of 105 deaths was returned, including 43 from fevers and 13 from cholera; the death-rate was 22·9 per 1000. Cholera was not very prevalent during the year; and the Civil Surgeon is of opinion that the ravages of this epidemic are diminishing. The largest number of deaths from cholera was in the month of November, 'and the cases were principally confined to coolies, who had contracted the disease on their way up from Calcutta.'

Fairs and Religious Gatherings.—A considerable fair is held once a year at the Station of Silchár; it commences on the last day of December, and generally lasts for a week, the total number of

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people who attend it being estimated at 20,000. The principal articles sold are Manipurí ponies and cattle. A number of traders also come from Sylhet, bringing cloth and other articles of various descriptions for sale. Another fair, which lasts for one day only, is held at Siddheswar on the 18th or 19th March, and is attended by a total gathering of not more than 3000 people, the trade carried on being in nearly the same articles as at the large fair. These gatherings do not seem to be a source of disease, nor has the Civil Surgeon been able to trace any connection between them and epidemic attacks. There are no places of pilgrimage in Cáchár. A religious gathering takes place at the same time as the fair at Siddheswar, on the 18th or 19th March, on the occasion of the great bathing festival. This is held on one bank of the river, while the fair takes place on the opposite side. It is attended by people from Sylhet and other neighbouring Districts. The total number who assemble is estimated to be between two and three thousand souls.

NATIVE MEDICAL PRACTITIONERS. — Cáchár District possesses few native medical practitioners, called *kabirájs* amongst the Hindus, and *hákims* among the Musalmáns; and they seem to have very little influence among the people. One feature that distinguishes the treatment of the native practitioner is, that he almost invariably enjoins the external application of some form of medicinal oil, extracted mostly from the juice of herbs, etc., in every kind of disease, such as dysentery, diarrhœa, bronchitis, debility, etc. He never uses a syringe or an enema. He employs preparations of clarified butter externally in catarrh, bronchitis, and gonorrhœa, etc.; and sometimes makes use of medicines which are neither found in his own nor any other pharmacopœia. These go by the name of *mushtiprayag*. For cases of fever, in the first stage of the disease he employs some preparation of aconite, and as soon as the fever is lessened he gives bitter tonics, called *páchon*. This may be designated the antiphlogistic method. In treating cases of chronic bronchitis, he generally prescribes pills prepared from musk for internal use, and a vegetable oil to be applied externally to the head and chest, which is stated to produce the same effect as cod-liver oil. He also uses some preparation of iron in these cases. This mode of treatment may be called the tonic or stimulant plan. The following are instances in which the unrecognised medicines or *mushtiprayag* are resorted to. In cases of hydrophobia, the

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following prescription is prepared :—Fresh juice of the Stramonium folia, butter or *ghi*, *safar*, mixed, and one ounce to be taken as a dose three times a day. In cases of abscess, fresh pigeon's dung is applied to the part affected two or three times a day.

INDIGENOUS DRUGS are not made use of to any great extent, as they are not easily procurable. Those, however, enumerated in the following list can be obtained, and are occasionally employed :—1. Alteratives—*Thulkuri* (Hydrocotyle Asiatica). 2. Anthelmintics—*Dalim* (Punica granatum); *papaya* (Carica papaya); *politar mandar* (Erythrina Indica); *aniar kusi* (Mangifera Indica); *palás papra* (Butea frondosa); *jamraz* (Conyza anthelmintica); *indrajab* (seeds of Wrightia antidysenterica); *kuraola* (Momordica charantia). 3. Antidotes—*Nágeswar* (Mesua ferrea); *hati shuara* (Tiaridium Indica). 4. Astringents—*Gunda bhaduli* (Pœderia fœtida); *kurchi* (Wrightia antidysenterica); *balinla* (Acacia Arabica). 5. Demulcents—*Grita kumari* (Aloe Indica); *nárikel* (Cocos nucifera); *kunch* (Abrus precatorius). 6. Diaphoretics and emetics—*Kálá sarshapa* (Sinapis nigra); *sada sarshapa* (Sinapis alba); *buro kanur* (Crinum Asiaticum); *akund* (Calotropis gigantea). 7. Diuretics—*Deb daru* (Pinus deodara). 8. Expectorants—*Jangli piyaj* (Scilla Indica); *kanta kari* (Solanum Jacquini). 9. Laxatives—*Amlaki* (Emblica officinalis); *bél* (Ægle marmelos); *háritáki* (Terminalia chebula); *tinlue* (Tamarindus Indica); *uparajita* (Chrotia ternatea); *sandal* (Cassia fistula); *bheranda* or castor oil (Ricinus communis). 10. Narcotics—*Sada dhutura* (Datura alba); *kálá dhutura* (Datura fastuosa); *tamaku* or tobacco (Nicotiana). 11. Drastic purgatives—*Munsa-sij* (Euphorbia ligularia); *sij* (Euphorbia nivulia); *kaladana* (Pharbitis nil); *tiari* (Ipomœa turpethum); *makhal* (Cucumis colocynthus); *jaiphal* (Croton tiglium). 12. Rubefacients—*Dadmardan* (Cassia alata); *chitá* (Plumbago Zeylanica). 13. General Stimulants—*Pudina* (Mentha sativa); *pipul* (Piper longum); *dhaniya* (Coriandum sativum); *ada* (Zinziber officinale); *lanka marich* (Capsicum anumum); *ban haldi* (Curcuma zedoaria). 14. Special stimulants—*Kuchila* (Strychnos nux-vomica). 15. Tonics and febrifuges—*Golancha* (Cocculus cordifolius); *khet papura* (Oldenlandia biflora); *kalung* (Justicia paviculata); *guchri* (Asteracantha longifolia); *bhant* (Clerodendron viscosum); *nisbinda* (Vitex trifolia); *nim* (Azadirachta Indica). The foregoing are only a few of the more important vegetable drugs obtainable in the District,

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which are occasionally employed by the native medical practitioners.

WATER SUPPLY.—Water for domestic use is generally obtained from rivers, tanks, or wells, but a few of the people use for drinking purposes the water of muddy marshes. The water obtained from the large rivers is fairly good; but the same cannot be said of the smaller streams, although in the opinion of the natives themselves the water which they drink is very fair. No attempt is made to keep the wells or tanks clean. All kinds of weeds, mosses, and long grass are allowed to grow on the bottom, and as the edges are always planted with different kinds of fruit trees and bamboos, the surface of the water is often covered with rotten leaves. The contamination of the water is sometimes direct, and sometimes by percolation. Surface drainage finds its way into some of the tanks or wells, none of which are surrounded by any wall or enclosure.

CONSERVANCY.—The sanitary condition of the District is on the whole tolerable. The villages are mostly clean, and filth is not allowed to accumulate around the dwellings of the people. But the system of drainage, as a rule, is extremely bad. The drains themselves are badly constructed, and they are often choked with mud and rotten leaves, so that the sewage, instead of passing through them, overflows their sides, and remains exposed to the rays of the sun, soon polluting the atmosphere. The only place in the District which has received any attention as regards sanitary matters is the town of Silchár. A Municipal Committee was established by a former Deputy-Commissioner, and after its dissolution the responsibility of the conservancy of the town was transferred to that officer. More interest is now being taken in the subject, and some sanitary improvements have lately been effected in the Station, such as the construction of a good road, the formation of new tanks, and the cleansing out of old ones. Many further measures still require to be carried out; among which the most pressing are, the construction of public latrines on the dry-earth system, the digging of new substantial wells and tanks, and the removal of all objectionable houses from the limits of the Station, such as the distillery and slaughter-houses. Moveable latrines have been constructed within the cantonments, but it is doubtful whether this step will be of much benefit until latrines are made for the general public. All the swamps in and near the Station should be drained, as they are a

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fertile source of disease. Some drains have been made, but in many places there still (1870) remains a great deal to do in that respect. A sum of money has been sanctioned for the purpose of completing the drainage system, and it is to be hoped that the matter will be at once taken in hand. The Military Cantonments are well drained and fairly healthy; the water supply is obtained from wells.

DISPENSARIES.—There are two Charitable Dispensaries in the District, the main establishment at Silchár town, dating from 1864, and the branch at Bráhmangrám, which was opened in 1873. In 1874 the former was attended by 1849 out-patients, and 570 in-patients. The daily average number of in-patients was 30·06; the number of deaths was 84, or 14·73 per cent. Six major and thirty-nine minor operations were performed during the year. The total income was £454, 6s., of which £70, 4s. came from European subscriptions, and a considerable portion of the remainder from 'the Labour Transport Fund.' Government contributes nothing beyond the European medicines. The total expenditure was £349, 17s., including £39, 12s. for salaries, £61, 4s. for servants' wages, £150 for dieting of patients, and £69, 7s. for repairs. The balance in hand was £104, 8s. The Bráhmangrám branch dispensary has no in-door department, but 800 out-door patients were treated during the year. It is entirely supported by Government, which expended £54, 14s. on this account in 1874.

THE EARTHQUAKE OF JANUARY 10, 1869.—The following account of this earthquake is condensed from an official report by Mr. H. F. Blandford, the Meteorological Reporter to the Government of Bengal. The shock was most severely felt in Cáchár and Manipur, from which region as from a centre, or perhaps as from a central line, the disturbance was propagated as far as Dárjíling, Hazáribágh, and Patná. At the capital of Manipur, the royal palace, the residence of the British Agent, and the *bázár*, were all laid in ruins. The first shock was experienced at Silchár at 4 P.M., and at Asálu, in North Cáchár, at 5 P.M. This lasted for more than one minute, and was followed by a succession of minor shocks, continued until midnight. The direction of the wave was variously interpreted, but apparently it was from S. to N., as compared with a direction from N. to S. in Manipur. During the day the atmosphere had been 'oppressively close and heavy, and there was a dull, leaden-like haze about the sun.' The shock itself was immediately preceded by a slight breeze,

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and a subterranean sound, like the distant roll of a carriage. Elephants and ponies, with their riders, were thrown to the ground. The *bázár* was entirely destroyed; a part sank down as much as from 15 to 30 feet. The church, which was in course of building and nearly finished, was levelled with the ground. Nearly all the buildings, including the Government offices, were destroyed wholly or in part. Throughout the District the roads were cut up, and many bridges destroyed. Only five deaths and few personal injuries were reported; but the destruction of property was estimated at £50,000. The neck of land formed by a bend in the Barák river, on part of which the Station of Silchár stands, was rent into deep and wide fissures. A succession of ridges was formed, graduating in level from that at which the ground originally stood to that of the river. Between these ridges were gaping chasms, from the bottom of which dark-coloured sand and water were thrown up. In several places small cones with craters, 18 to 20 inches high, were opened, from which issued water, a dark-blue mixture of sand and clay, and ferruginous matter. The temperature of this water was 85°, and it is said to have had a sulphurous smell. Some of the smaller streams became dry during the earthquake, and remained so for some time afterwards. The Barák, on the other hand, rose two feet above its ordinary level, and did not fall for two or three days.

With reference to the general geological conditions of this region, Mr. Blandford remarks that 'most of the earthquakes felt in Bengal proceed from the eastward. . . . The mountains of Arakan, Tipperah, and Western Ava are, in fact, almost in the prolongation of the volcanic axial system, which extends from the Sunda Islands to the east of the Andamans. But the disturbance of the ground in Cáchár was due not only to the proximity of this District to the centre of the disturbance, but in part also to the geological character of the surface rocks. Long low spurs (termed *tilás*), consisting of sand or compact shales, run from the Tipperah Hills to the banks of the Barák, and the intervals are occupied by alluvial deposits, formed by the gradual silting up of the *bils* which receive the hill drainage. The deposits thus formed are comparatively thin and little consolidated, and it is probable that a stratum of loose sand, saturated with water, occurs below at no great depth. Whenever a deep river channel cuts through such a formation, a comparatively moderate shock would suffice to produce subsidence and slipping of

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the banks. The spouting out of water is a necessary result of the compression produced by the shock; the earth wave, which is a wave of elastic compression, being transmitted through the loose superficial rocks by the compression of the water they contain. The smell of the water and the dark colour of the sand are most probably indications of decomposing organic matter, the presence of which would considerably raise the temperature; and in all probability the water and the sand are from a very moderate depth.'

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